

TO THE RIGHT
HONOURABLE
THE
GODLY MER-
CHANT,

OR

The great gaine.

A Sermon preached at Paules-Crosse.

Octob. 17. 1613.

By

WILLIAM PEMBERTON, Bachelour
of Diuinity, and Minister of Gods
Word at high Onger in Essex.

I. TIM. 4. 7. 8.

Exercise thy selfe vnto godlinesse. For bodily exercise
proficeth little; but godlinesse is profitable vnto all
things, hauing the promise of the life that now is, and
of that which is to come.

LONDON

Printed by *Edw. Griffin* for *Samuel Macham*, and
are to be sold at his Shop in Pauls Church-
yard, at the Signe of the Bul-head.

1613.

THE
GODLY MER
CHANT

The great Prince

As shown in the Picture
Of the 17th

WILLIAM & HENRY
of Dunstons
Worshipful



1. 11. 4. 8.

Examine the two godly Merchants
and the two godly Merchants
and the two godly Merchants
of the 17th

LONDON

Printed by E. Gifford at the Shop in Pauls Church
and at the Sign of the Red Lion

1613

TO THE RIGHT Honourable, and truely

*religious Lord, Robert, Lord Rich,
Baron of Leeze, &c. my singular
good Lord, and Patrone, all hap-
pie increase in the great gaine of
Godlinesse, and godly
contentment.*



*Vr blessed day of Grace,
(Right honourable Lord)
in this bright sun-shine of
the Gospell in this Land,
as it affordeth vnto vs
happie opportunitie, so it exacteth of vs
studious endeaour for prudent foresight,
and timely prouision of things most be-
hoouefull for our future vse. And oh that
we would know, euen we, at least, in
this our long and faire Summers-day,
the things which belong to our eter-
nall peace!*

*We fairely beare our selues and others
in hand, that our Couenant with God
of life and peace, is firme and sure,
euen euermlasting : because the word of
this couenant is still remaining with vs,*

A 2

and

Luc. 19. 47.

Mal. 2. 5.

THE EPISTLE

Ierc. 32. 40.

Pfal. 103. 17.
18.

2. Chro. 15. 2.

Esa. 55. 3.

and that God will not turne away from vs to doe vs good: because the Lords goodnes is yet magnified toward vs. And surely the Lord will not be vnmindfull of his Couenant with vs, nor unfaithfull in performance of his promise to vs, if we start not backe, and prooue unfaithfull, but keepe couenant and promise with the Lord our God. The Lord is with vs, while wee are with him: if wee seeke him, he will be found of vs: but if wee forsake him, he will forsake vs. Are our hearts then upright toward the Lord? and is the feare of God (euen godlinesse) within our hearts? If this be so, O happie wee, and euer blessed! for then shall our soule liue, and the Lord will make his Couenant euerlasting with vs, euen the sure mercies of Dauid.

True indeede (Gods name be prayesed) Christs true religion (the Doctrine of Godlinesse) is by wholsome lames of our most gracious Soueraigne, constant Defender of the true Faith, most firmly established: by a good part of his Maiesties most loyall subiects sincerely embraced: and

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and generally approved or formally professed of all, unlesse of those unhappie Remiss Nurseries, who have more deeply drunke of the golden cup of that Babilonish stumper, whose saute-killing poison doth secretly spread to more dangerous infection, within the wombe of our complaining Mother; complaining (say) because her life is in daily hazard by them, and yet she can neither cure nor heal them as her heart desireth: nor yet be cured and eased of them as her safety would require. God grant her mildness toward them create not new dangers against herselfe.

Did the power and practise of Godliness in the rest attend the forme and shew thereof, then had she not cause of so great complaint, but matter of joy and good contentment, to see her children grow and prosper in Godliness, though this viperous broode lie still crawling and gnawing within her bowels. But, alas! alas! our times are perilous, our estate dangerous; the world is a gainer, God a loser. And howsoever God hath graciously given all things that belong to life and god-

Reuel. 17. 4. 5.

2. Tim. 3. 1.

2. Pet. 1. 3.

The Epistle

lineſſe, yet is there but little increaſe, or embrace of Godlineſſe, either in heart, or life. Many through blindnes are ſottiſhly ignorant of it, and cannot be brought to ſight of their miſerie without it. Many through ſecuriſſe are careleſſe of it, and will not be affected with any liking to it. Some through weakenes grow aſhamed of it, and are affraid to vndergoe any hardſhip for it. Many through lewdneſſe are a ſhame vnto it, and by their inordinate lining be mire and deſace it. And it is well, if ſome through profaneſſe would not outface and ſhame it, and by their graceleſſe impietic oppoſe againſt it. Many by an art of ſeeming haue painted their faces, but want the truth and ſubſtance of being in the heart. Many through ſacietie grow weary of this Manna, and their full ſtomacks begin to loath this honie-comb. And many hauing walked with God on earth, are daily taken hence to liue with Chriſt in heauen. Now while ſo many are ſeduced by the error of the deuill: ſo many are enthralled by the luſts of the fleſh: ſo many are inſnared with the allurements of the

Numb. 11. 5.
Prou. 27. 7.

Dedicatory.

the world: and many of the best are removed from earth to heaven: where doeth the sound Christian, and true godly man appear? or if he be scene, as (God be thanked he is) yet his life and courage is not such; it may be feared, as once it was, or now ought to be. Oh, what shall become of Religion in this land, if our first loue to religion shal languish in vs? or what shall become of vs in this land, if our Candle-sticke be once remoued from vs? Fountains & riuers of heart-bleeding teares suffice not to bewaile our sinnes, which threaten our miserie; nor to prevent our miserie, deserued by our sinnes. The Lord in his great mercie graunt vs grace to know the time of our gracious visitation, and to bethinke our selues of the things that belong to our peace, lest hereafter they be hidden from our eyes.

Oh that we could, in time, grow wise in heart, and rich in grace, and nourish the feare of God (euen godlinesse) within our hearts! Then would the Lord surely reioyce ouer vs, to doe vs good, and still plant vs in this land with his whole

Reu. 2. v. 4.

verse. 5.

Iere. 9. 1.

Psal. 119. 136.

Luc. 19. 44.

Hebr. 4. 12.

Hebr. 10. 25.

Hebr. 1. 7.

Iere. 32. 40.

The Epistle

Pfal. 81. 14.

Iosh. 24. 14. 15.

1. 1. 1. 1. 1. 1.

1. 1. 1. 1. 1. 1.

heart, and with his whole soule. No
 power nor strength shall pre-
 vail against us, if the God of peace and
 wisdom be loved and embraced of us.
 The Lord will soon subdue our ene-
 mies, and turne his hand against our
 adversaries. We must of good conscience
 will shall us from now, with this purpose of
 godlinesse to fully possess us, and to give
 fore to do with all, from the highest to
 the lowest, in our hearts, and in our
 ears, if this religion be truly loved, be-
 cause the Lord, and serve him in sincerity,
 and in truth. Or if the foolish and un-
 wise men in the world embrace such bless-
 ed company, but it come will to them
 to serve the Lord, yet must every wise
 and courageous soule appear in this con-
 fession, as for me and my house, we
 will serve the Lord, for he is the Father
 of God in his holie resolution of that con-
 rageous Captaine, but the exercise of that
 Godlinesse which ruled in the hearts of
 that religious Ruler. This was the ground
 of his resolution, but godly contentment,
 whereby he rested well-pleased in his sover-
 eign

A

Religion,

Dedictory

Religion, and estate not enjoyed in this
 service of God? And what was the benefi-
 tence expected, but this great gain
 of Godlines, and fruition of blessednes,
 in communion with the true God? This
 was that oyle (the oyle of Grace) which
 those wise virgins provided in the ves-
 sels of their hearts, and did furnish their
 lamps of their profession therewithall.
 This cheered their hearts with sweet con-
 tentment in their tedious expectation of
 the coming bridegrome, and readily guided
 them to the wedding chamber, where
 they did enjoy this great gain of godli-
 nesse, the joyfull companie of their blessed
 bridegrome, in eternall society of felicitie
 and glory. Our profession is the same with
 theirs: our practise also should be the like.
 Let vs therefore hold fast our professi-
 on, that outward profession of our hope,
 without wavering: but not a seeming
 semblance without the truth & substance
 in the heart. It is good that the heart
 which is naked to God, bee establi-
 shed with grace, and that the life also
 which is open to men, be holie and un-
 blameable,

Math. 25. v. 4.

Hebr. 4. 14.

Hebr. 10. 23.

Hebr. 13. 9.

Dedicatory.

Pfal. 45. 7.

Apoc. 3. 17.

Prou. 23. 16.

blameable, as becommeth Saints. That the glorious excellencie of grace in the heart, being adorned with the vestures of golden profession and practise of life, the kings daughter may be a fit spouse for her bridegrome. God cannot approve of the truthlesse shew of godlinesse in our life, when the heart is not inwardly sound and sincere. Neither can we gaine ought by seeming rich in grace, when we are, indeede, both poore and miserable. But if we shall sincerely endeavour, that God may haue the possession of our gracious hearts, and men the benefite of our religious liues, then shall God haue glory from vs, we comfort from God, and glory with him.

And all this shall, by Gods grace, be powerfully effected, shall we finde and feele in heart and life the truth and efficacie of this short sentēce, Godlinesse with contentment is great gain. Of which words I spake (as it pleased God to direct and inable me) in that solemne assemblie, whether I was, by authoritie, called to this seruice of God, and his Church: and where

Dedicatory.

I endeauoured to become helpfull to my present Auditors; in their spirituall good estate, by labouring to perswade them (vnder the Title of Godly Merchants) to make sure purchase to themselves of this great gaine of godlinesse: which as it is most comfortably attended of sweete contentment, so it will abundantly enrich the possessor thereof, with all sufficiency of most precious treasures.

What I then deliuered by speech, I am now induced, at the earnest intreatie of sundry religious and wel affected, to commit by writing to the publike view. The ground of their request (as they well assured me) and of my assent thereunto (as the Lord doeth witness with me) is desire and hope of further benefite thereby, through Gods blessing, to redound to Gods people. If God in mercy graunt this successe vnto it, I shall much ioy in fruition of my desire, and end of my labour.

I haue withall inserted some things, which I had prouided to speake, but did purposely omit, for want of time. As for the allegations of some Authours, now in
the

Dedicatory

the margin, as I did not iudge it fit, they
to trouble the hearers with them; so may
the readers at their pleasure passe by them.

Let my earnest request, to the christian
Reader, be this: that he will kindly accept,
fauourably interpret, diligently peruse, &
religiously use; this little helpe (a poore
mite cast into the Treasury of the Church)
to the furthering of his purchase of God-
linesse, and naurishing of Contentment
within his heart. *Wm. I. and W.*

And now (Right honourable) I en-
bould to commend to the use of the godly
Reader, these first fruits of my labours,
under the Patronage of your Loes worthy
name. Humbly beseeching your Honour to
accept of them, as a small testimonie of that
great thankfulness which, from my heart, I
desire to returne, first to God the gracious
Author, and then to your Honour, as the
ready instrument of a good blessing besto-
wed upon me. *Wm. I. and W.*

It pleased your Hon. long since to con-
ceiue well of me and to reueiue a purpose to
do me good; & upon fit occasion offered, by
most kind letters to asswage your pleasure,

sd

yea,

Dedicatory.

yea, and earnest desire to become my Patrone, and therein the happie meanes of my free and comfortable entrance into my Charge, and Ministerie. For which sweete blessing of God, my soule doeth daily blesse God, and it may well be vnto me a good encouragement vnto constant endeavour, in that holie businesse, and waightie imployment, for the glory of God, the edification of his people, the comfort of my owne soule, and the better encouragement of your Honour, in the constant prosecution of your religious and carefull course, of vpright discharge, of that great trust, of a faithfull Dore-keeper in the house of God: that, as much as in you lyeth, Gods Church may be provided of a supplie of learned and godly Pastors, who by sound doctrine and holie life, may promote the glory of God in the saluation of many soules, while they enrich them with this great gaine of godlinesse, by faithfull dispensation of the treasures of Christ.

The holie companie of these Godly Merchants, whereof this present Sermon doeth intreate, doeth greatly reioyce to reckon

The Epistle

reckon your Honour among the chiefe of their Societie. And it doeth hartily prayse God, for his goodnesse to you, in your large portion of temporall blessings, (as of wisdom, honour, authoritie, and good estate) but especially in Gods rich bountie to you in his spirituall talents (of saving knowledge in the mysterie of godlinesse, faith in Gods promises, zeale for Gods glory, love to Gods Saints, Christian humilitie, and studious indeanour to benefite the Church of God, with other precious graces of Gods sanctifying spirit) those most durable riches, and inualuable treasures of the best returne of Godlinesse.

And this ioy of this happie Companie shall be much enlarged, to obserue your wise employment of these goodly gifts of your person and estate, for your more happie growth in your heauenly wealth, for the greater increase of the sweete Contentment of your heart, for the farther adorning of your holy profession, and the advantage of your Lord and Maister, and aduancement of his glory, in the propagation of his truth, vnto still succeeding times

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times and persons. And all this shall be happily effected, as by constant prosecution of all other your godly courses, wherein the Lord expecteth your daily progresse: so in maintaining still your deserved Honour, of an uncorrupt Patrone, and crowning your good proceedings with constant perseverance. That while too many enrich themselves with the price of blood, your Honour may still remaine in the blessed number of such truly Honoured Patrones, as (through faithfull discharge of that weightie trust) purchase true wealth, and enriching treasures in furthering the gaine of soules, both their owne, and others.

The Lord, for his mercie, adde to this number of uncorrupt Patrones, make a daily supply of godly and learned Pastors: blesse and multiply the companie of sincere professors, (these Godly Merchants) and glorifie his great name, in propagation of his Truth, and enlarging of his kingdom. The Lord doe good in his good pleasure to *this our Zion*: The Lord build the walles of *this our Ierusalem*.

Peace

Psal. 118.

Psal. 122.7.

The Epistle

Pfal. 122. 7.

Pfal. 128. 5.

Nche. 13. 14.

Peace be within her walles, and prosperitie within her pallaces. Let all that feare the Lord see the good of our Ierusalem all the dayes of their life. And the Lord, in goodnes, remember you herein, and wipe not out your kindnesse which you have shewed vnto the House of your God, and for the Offices thereof. The Lord grant vnto your Honour long and comfortable life; make you thrice happie and honourable, in your person and posteritie; and giue you a blessed increase in this great gaine of Godlinesse; that you may assuredly finde much prosperitie in this life of Grace, and fruition of felicitie in that kingdom of glorie.

Your Honours in all

humble dutie in Christ

ever bounden;

William Pemberton.

Peace

THE GODLY
Merchant, or the
great game.

1. TIM. 6.6.

But godlinesse with contentment is great
gain.



Right Honourable, and
beloued in the Lord;
The celestiall Ierusa-
lem which is aboue, &
the Mother of vs all, is
the chiefe Citty of the liuing God our
heauenly Father, wherein all our el-
der brethren and fellow-seruants,
after faithfull imployment of their
spirituall talents, hauing giuen vp to
God a good account, doe rest from
their laboure and their workes fol-
low them: for they are entred alrea-
dy into the ioy of their Lord, and
enioy their desired felicity in fruiti-
on of God.

B

The

Gal. 4. 26.

Mat. 25. 16, 17

Ibid. vers. 21.
23.

Ephes. 2. 19.
Gloriosissima
Civitas Aug.
de Cinit. Dei.
l. 1. c. 1.

Mat. 25. 15.
 &c.

The Church of Christ on Earth is likewise a City of God, yea a great Citie, and a place of great *Trafique* and *Marchandize*: all the *Citizens* whereof hauing receiued, from the Lord, their number of *talents*, are become *Merchants*, or traders, in one kinde or other, all vnweariable in their painfull indeauour, and all ayming at one common end; their returne and increase in their profit and their gaine. Or if any be sloathfull, hee hopes to purchase ease, and that, in his account, is a sufficient gaine.

Now as it fareth in other Cities, so it fallies out in this; that all prone not wise and faithfull factors, vsing faire and honest dealing in their trading, and contenting themselues with a good and lawfull aduantage: but some are craftie and deceitfull Merchants, who corrupt and adulterate their most precious wares, and all to feed their couetous humour. Such were the false Apostles mentioned in the former verses: who did

or the great gaine.

3

did ἐπιποθεῖν teach otherwise then they should; who consenting not to wholesome words, even the words of our Lord Iesus Christ, and to the doctrine which is according unto godlinesse, did set our religion vnto sale, and vsed false imposture for their private advantage: Supposing in opinion or avowing in practise, that gaine was godlinesse. While they measured Christianity by earthly commoditie, and corrupted the truth of God, and abused the precious name of Pietie, onely to satisfie their greedy appetite: as though the mysterie of godlinesse were a mysterie of iniquitie, or a trade to serue to their sordide and filthy lucre. And these are one sort of Merchants who trade in this Citie; and these haue great doings and many partners, who make their faire profession of pietie a sleight to further their earthly gaine: yea and pretend religion the better to deceiue. Of such false impostors, the Lord himselfe complaines: That

Verf. 3, 4, 5.

1. Tim. 2. 6.

2. Thessa. 7.

B 2

their

their silver is turned into drosse, their wine is mingled with water; Esa. 1. 22. of such our Apostle had experience that they did *καταμίχυνται τὸν λόγον τοῦ Θεοῦ* corrupt the word of God. 2. Cor. 2. 17. and concerning such he forewarnes Timothy saying, from such separate or withdraw thy selfe verse 5.

There is another sort of Merchants, that are wise and faithfull, who having found the precious pearle of religion and pietie, preserve it entire and vncorrupt without all imposture or mixture of their owne. And such a Merchant was holy Saint Paul, that Great trader both by sea and land, who accounted all things drosse and dung for Christ Iesus alone, the onely pearle of price, and did impart it to others in all fidelitie, (That they might partake with him in this heaven'y wealth) while as of sinceritie, as of God, in the sight of God, so hee did preach in Christ. He accounted it great impietie to deale deceitfully, and extreame folly to ayme at earthly com-

Mat. 13. 45.
46.

1. Cor. 15. 30.
2. Cor. 11. 23.
25. 26.

Phil. 3. 7, 8.

2. Cor. 2. 17.

commoditie; and made this his rule of direction in all his traffique, which was an vnmoveable conclusion of his most serious deliberation: That, *Godlinesse with contentment is the great gaine.*

The intent of Saint Paul that experienced Merchant (that I may follow the allegorie) is to perswade *Timotheus*, a much intrusted factor, and all others that trade in this kinde: not to follow the guize of such deceitfull dealers, as measured Christianity by outward gaine (as though *hee were the holier who is the wealthier*) and made their preaching and practise of the doctrine of pietie, to become a base and sordide trade to compasse their earthly commoditie: but to become partners with him in his approued course: to embrace the Gospell in all integritie, and to content themselues with their least increase in their outward condition, so they were surely possessed of the *rich pearle of pietie*, able of it selfe to cause a

The scope of the words.

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The scope of the words.

Ver. 7, 8, 9, 10

The contents
of the words:

well-contenting sufficiency, and therefore he backes this *conclusion* with all force of reason. That, *Godlinesse with contentment is great gaine.*

These words then containe in them, a sound *posicion* of Saint Paul a true Apostle, opposed to a fond *supposition* of the false Apostles. Their fond supposition, in effect, was this. *Gaine is godlinesse*. Goods are goodnesse. Where there is wealth enough there is religion enough. For they preached and professed the religion of Christ, onely to purchase the wealth of the world.

But Saint Pauls sound *posicion* most acutely opposed to their fond *supposition* is this. *Godlinesse is gaine*. True goodnesse is the true goods. Where there is religiō enough, there is wealth enough. Yea, *godlinesse is great gain*. Naked piety is the wealthy commodity. True grace is the richest treasure. *Godlinesse with contentment is great gaine*. *Godlinesse is attended with contentment*. True pietie brings true plenty,

plenty, and of it selfe will cause a well-contenting sufficiency.

The summary conclusion of all is this. It is most false, which the false Apostles did so profanely and impiously suppose: that, *gaine is godlinesse*. But it is most true, which the true Apostle did most fitly and religiously oppose: that, *godlinesse with contentment is great gaine*. And therefore, those are foolish and deceitfull *Merchants*, of sicke braines, *corrupt mindes*, profane hearts, that suppose *gaine to be godlinesse*; while they publish & professe the religion of Christ, for priuate respect of the pelfe of the world; But those are wise and faithfull dealers, of wel-staid heads, prudent mindes, vpright hearts, who esteeme *godlinesse* to be the *true gaine*, and as therewith right well enriched, rest well contented with a lesser portion in their outward condition.

And further, those are certaine loosers that account *gaine godlinesse*,

1.Tim.6.5.

Mat. 18. 3, 4.

Mat. 8. 20. ;

for such crafty Merchants as are so cunning to deceiue others, become so wilie that they beguile themselves, and shall find themselves but bankrupts, when they make vp their accounts, and are cast into *prison* till they haue payed their debts. In stead of an estate of plentie, which they vainely expected; they shall meete with an estate of misery which they little feared. But those are sure sauers who make *godlinesse* their *gaine*. Who purchase to themselves not so much this *worldly* wealth, as those *heauenly* treasures: who fill, not their *houses*, but their *hearts*: not their *coffers*, but their *consciencences*: who are rich, not so much in *earth*, as in *heauen*: not in *themselves*, but in *God*, euen in *Christ Iesus*, in whom are all treasures of *godlinesse*, euen the fulnesse of the *God-head*. Who became *poore* to make vs rich: and by his extreame outward penury, purchased our exceeding inward plentie. Who was poore for a time, that wee might

might bee rich for euer. Who will cast vnto vs here, after our *godlinesse* begunne, a wel-sufficing competency, and will replenish vs hereafter, when our *godlinesse* is perfected, with al-sufficient felicitie. So then: *godlinesse with contentment is great gaine.*

Hetherto we haue beene taking a generall suruay of the coherence, and scope, and summe of this sentence. Now let vs enter into a more speciall view thereof, as it is in it selfe an *heauenly position*, and a *diuine conclusion*, short but pithy, in very few wordes very greatly commending the worth and excellency of *godlines*, as the only *pearle of price*, worthy the purchase of the wisest and richest *Merchants*.

In this golden sentence, or heauenly aphorisme, wee may consider a simple or naked assertion, *godlinesse is gaine*. The parts of this assertion. 1. The subiect (or antecedent) *godlinesse*. 2. The attribute (or consequent) *gaine*, are either amplified and illustra-

illustrated by their feuerall attendant.

1. The attendant of *godlinesse* is *contentment*. *ἡ εὐσέβεια μετὰ ἀναιδέα*, true *pietie* is attended with an *autarkie* or *wel-contenting sufficiency*. True *contentment* being (as I conceiue it) a *fruit* and *effect*, and (as I may so speake) a *daughter* of *godlinesse*: borne of her, bred vp by her, & an inseparable attendant of her: and therefore they are by this particle, *καὶ*, linked together as with a golden chaine, *ἡ εὐσέβεια μετὰ ἀναιδέα*: *godlinesse* (attended) with *contentment*.

2. The attribute of *godlinesse*, that is, *gaine*, is amplified and enlarged by an attendant *quantity*, *great*. *Godlinesse* with *contentment* is *great gaine*. And this attendant quantity, or *greatnesse* imports a commendation of this *gaine*, which, the greater it is the more cōmendable. *Godlinesse* is such a *gaine* as is *great*. 1. *Great* in it selfe simply considered as a rich treasure of great sufficiency. 2. And *great* comparatively in respect of other *gaine*. *Godlinesse*

lineſſe attended with contentment is of all the greateſt gaine. The true gaine, the great gaine, the greateſt gaine of all is: *Godlineſſe attended with contentment.* Euen true pietie, which bringeth with it good contentment, or, a wel-contenting ſufficiency.

The particular branches of my future diſcourſe, (as by that which is ſpoken, you may diſcerne) for order and number may well be theſe.

The firſt concerning *godlineſſe* the ſubieſt of this gaine.

The ſecond concerning *contentment*, the attendant of *godlineſſe*.

The third concerning *gaine*, the attribute of *godlineſſe*. And herein that.

1. True *godlineſſe* is true *gaine*.
2. True *godlineſſe* is great *gaine*.
3. True *godlineſſe* is the greateſt gaine of all.

And of theſe in order as God ſhall inable, and your patience, and time permit.

The matter or ſubieſt of this true,
this

Definit. 152.

Act. 10.2.

this great, this greatest gain is, *θεοφιλία*
godlinesse or pietie. The name imports
 as much as *true worship or religious a-*
doration. Which *Nazianzene* (di-
 stinguishing from *Θνωρία*, which
 sometimes signifies worship of false
 gods) describes to be *θεογενέσιον & τιμολογία*.
 The *religious adoration of the blessed*
Trinity. The thing it selfe, which
 wee vnderstand by the name of
 Godlinesse, is of verie great and
 large extent. It consisteth of the
 concurrence of all those precious
 gifts, and louely graces of the
 sanctifying spirit of God: and con-
 teyneth the whole body of those di-
 uine vertues of Christian religion,
 expressed sometime by the feare of
 God, as where it is sayd of *Cornelius*
 that he was *θεοφιλὴς & φοβούμενος τὸ θεόν*
a deuout or godly man, and one who fea-
red God. Where the feare of God,
 which ere-while notes out one special
 grace; or gracious disposition, may
 well comprize, all religious deuotion
 & due respect of God, both in heart
 and

and life: and may plainly and briefly be thus described.

Godlines is that religious reuerence & awefull respect of God, which ariseth frō the true knowledge of God, and sense of his loue, and causeth a studious endeauour to walke with God, in all holie duties, both inward and outward, and that in sincerity.

This true godlinesse (the character and cognizance of true-believing Christians, which distinguisheth the new and right-born sonnes of God, from the bastard-brood of Satan, and corrupt generacion of *Adam*) is for nature and propertie a *religious reuerence and awefull respect of God*, possessing the heart of man with all due regard of the holy presence of God. The *well-spring* or *roote* thereof is the feeling and effectuall *knowledge of God*, which is the ground of happiness, the seed of all vertue that groweth in the heart, and the first gift which God imparteth to a people selected to serue him, and to bee admitted

What godlinesse is.

Ier. 24. 7.

2d ser. Eph.

2. 12.

Eph. 4. 18.

Whence god-
lineſſe ſpring-
eth.

I.

Iob. 15. 15.

Eſa. 6. 2

Pſalme 97. 5

Eſa. 51. 6

admitted into league and covenant with him. Firſt God gives an heart to know him, that he is the Lord, and then, and not before, he will be their God, and they ſhall be his people. Without this ſacred and ſaving knowledge man is not godly but godleſſe: not in Covenant with God, but a ſtranger from the life of God. Men cannot live well that doe not beleene well: nor beleene well, that doe not know well.

But from what knowledge of God doth godlineſſe ſpring? ſurely from knowledge and acknowledgement. I. Of the glorious maiesty and ſublimity of Gods diuine nature, and of his pure holineſſe infinitely ſurpaſſing the modell of the moſt excellent creatures: in compariſon of whoſe brightneſſe the very ſunne is darke: in compariſon of whoſe puritie the very heauens are polluted: for reſplendencie of whoſe glory the very angels cover their faces: before whoſe dreadful preſence the earth melteth, the heauens, flie away, the devils tremble, and all crea-

creatures stand astonished and amazed.

Godlineſſe ſpringeth from the knowledge of Gods *al-ſeeing eye*, al-knowing wiſdome, al-beholding preſence: whereby God pondereth the pathes, obſerues the geſtures, heareth the wordes, *ſearcheth the hearts, tryeth the reines*, and pryeth into the bottome of *hell and deſtruction* it ſelfe.

Godlineſſe ſpringeth from the knowledge of Gods *al-ruling prouiſe*, al-commanding power, ſoueraigne authority, and vnlimited Lordſhip. Whereby God can, and will, ouerawe and order all creatures and actions, conditions and eſtates: and curbe, and keepe vnder al prouder reſiſters and rebellious oppoſers; can *bruife* them in peeces with his *iron rod*, and conſume them to nothing with the breath of his noſtrilles. Yea command and worke the weale or woe, life or death, felicity or miſery of all manner his creatures.

God-

Iam. 2. 19.

II.

Prou. 15. 4.
Hebr. 4. 13.

Ier. 17. 10.

Prou. 15. 11
Iob. 26. 6.

III.

Mat. 10. 30.

Pſal. 2. 9.

III.

Rom. 2. 11.

Godlinesse springeth from the knowledge and acknowledgement of Gods *exact iustice*, and impartiall equitie: whereby the Lord, not *accepting persons*, nor taking rewards, doth distribute and diuide to euery one his deserued right in good or euill, rewards or punishments; for obedience or breach of his holy, diuine, and soueraigne revealed good will and pleasure. And all these considerations doe strongly vrge and powerfully enforce vnto piety or godlinesse.

V.

But that *godlinesse* may indeed bee wrought, and grow, and flourish in the heart of a Christian (and that hee may draw neere to God and not be deterred from God) hee must aboue al find and feelee the quickening iuice of Gods eternall *love*, issuing out of the roote of the true vine, *Christ Iesus*, through conueiance and sweete influence of the *spirit* of God, which arising into the heart of a true Christian, will both mollifie, heate, and effecti-

effectually affect the heart, and most kindly cause therein true *godlinesse*, and religious respect of God.

And thus this true *godlinesse* wrought in the heart being an *habite of good things* (as *Nazianzene* speakes) doth take the possession and government of euery part of the soule, doth their reside and rule and causeth an *exercise of goodnesse*, and exerts and shewes it selfe in certaine actions and workes called the *exercises of godlinesse* or religious deuotion, both inward in the heart, and outward in the life, which expresse the nature and power of pietie. Of which kinde are these. Effectuall *faith*, diligent *loue*, patient *hope*, reuerend *feare*, pure *conscience*, sound *repentance*, assured *confidence*, all holy *affections*, diuine *meditations*, godly *resolutions*, earnest *petitions*, deuout *gestures* vntained *profession*, religious *speech*, vnblameable *conuersation*.

At these actions of pietie doth our
C holy

ἐν τῇ ἡλικίᾳ.
Nazianz.

ἐν τῇ ἡλικίᾳ

The large extent of godliness.

1. Tim. 4. 7.

1. Tim. 2. 1. 2.

2. Pet. 3. 10,

11, 12, 13, 14.

holy Apostle ayme, when he aduise-
*th Timotheus to exercise himselfe un-
 to godlinesse. When hee exhorts that
 prayers and supplications be made for all
 men: for Kings and for all that are in
 authority, that wee may leade a quiet
 and a peaceable life, in all godlinesse and
 honesty. Lastly, at this doth the
 Apostle Saint Peter leuel, vpon
 serious meditation of the finall dis-
 solution of the world. Seeing the
 day of the Lord shall come as a thiefe in
 the night, in the which the heauens shall
 passe away with a great noyse, and the e-
 lements shall melt with feruent heate, the
 earth also and the workes that are therein
 shall be burnt vp: seeing then that all these
 things shall be dissolued, what manner of
 persons ought yee to be in all holy con-
 uersation and godlinesse, or duties of
 godlinesse -- being diligent in exerceise of
 the offices of piety, that yee may be found
 of him in peace, without spot and blame-
 lesse.*

And this I take to be the sum and
 substantiall nature of this godlinesse,
 which

which our holy Apostle commends vnto vs as the great gaine: to which if we shall adde one seasoning grace, it will abide the touch, and bee approved of God.

This *seasoning grace* is sound *sincerity* of the soule and inner man, freed and purged from dissembling and hollow-hearted *hypocrisie*, so that it may abide the through tryall of Gods discerning view. And so much the name *godlinesse* doth seeme to import, as taken from *God*: so that, in my apprehension, the *godlinesse* of a Christian is such inward disposition of heart, as consorts with the nature and will of God: such outward conuersation of life, as becomes the presence of God. Without this soundnesse and perfection of the inwards, and the heart, our pretended *godlinesse* is little better then *profanenesse*; and our seeming pietie *detestable hypocrisie*. But shall this sound integrity and true candor bee dispersed as blood through euery veine of the

Sincerity a
seasoning
grace.

Mat. 23.

Luk. 16. 15.

Marke 9. 50.

whole body of true piety , and as seasoning *salt* bee sprinkled on euery action and worke thereof: this godlinesse shall be accepted for true and good : the heart shall be sound , and actions approued : and then may this precious pearle of piety be commended of God , and esteemed of vs as our greatest gaine, and truest treasure.

This (beloued in the Lord) euen this is the comely feature of *godlinesse*, the subiect of our gaine, a thing of great worth and excellency euery way : which yet notwithstanding is so smally respected , yea so greatly contemned , as is lamentable to behold , of the most and greatest part, of this foolish world. Oh that our blind eyes were able to behold it! Oh that our peruerse hearts were able to esteeme it ! Surely , surely : it would command both eye, & hand, and heart, and all, to seeke it , to embrace it, to yeeld all kind and loning entertainment vnto it. I will not
now

now speake but pray. That the God of all grace would graunt vnto you all, this marrow of all grace, true godlinesse and piety to guide both heart and life.

Thus much I thought good to premise concerning godlinesse alone, which is presupposed as the matter, and subiect of our gaine: now I proceed to the attendant of godlinesse which is *Contentment*, for godlinesse, is not alone but attended of contentment. Godlinesse with *Contentment* is our great gaine.

The attendant of godlinesse is *contentment*: a most worthy wayting-maide of so honourable a Mistresse! True *Godlinesse* is as it were a royall *Queene* full of Maiesty and beaurty, striking admiration, and reuerence into the hearts of all earnest beholders: and *Contentment* as a young *Lady* and *Princesse*, a pure and spotlesse Virgin of seemely feature and wel-pleasing demeanure, euer attending godlinesse as her Lady and

The 2. generall point of godly contentment.

Mistresse. Both for progenie of the blood Royall, of of-spring diuine, drawing their line and linage from God himselfe. For as *godlinesse* is from God : so is *Contentment* from godlinesse, borne of her, bred vp by her, and of bounden dury, an inseparable *attendant* of her; both are sent, of God, into this world together, that being entertayned into the hearts of men, they might make both heart and life Godly, and gainful : holy, and happy. And holy sure and happy is that heart, that house, that towne, that city, that country, that court, that church, that kingdome, where *godlinesse* and *contentment* doe rule and beare the sway. These surely will cause an heauen on earth, and bring in time from earth to heauen.

What the
word signifi-
eth.

The word [*αὐτάρκεια*] translated *contentment*, sounds (as I may so speak) *selfe-sufficiency* : and points out such an estate and condition, as hath sufficiencie of it selfe to furnish it selfe with-

withall; and needs not to seeke for supply else-where; and therefore affords *contentment* within it *selfe*, such properly and absolutely is the estate of God alone, who alone, is *El-schaddai*, the *almighty* and *al-sufficient* God. God al-sufficient in himselfe, of himselfe and for himselfe, and for all his creatures, of whom all creatures stand in need, but he in need of none, but resteth euer wel-contented within himselfe as beeing *Iehoua*, the fountaine infinite and inexhaust of his vncreated beeing, wel-being, life, wisdom, will, power, felicity and glory, daily delighting and reioycing alwaies within himselfe Prou. 8.30. and such is the autarkie of the Nature diuine abounding in it selfe, not needing vs.

Now as godlinesse is from God, and goodnesse from this first good: so is sufficiencie and true contentment from this al-sufficiency of God
(ἐκ τῆς ἰσχυρίας καὶ τῆς θεότητος) *Our sufficiency is from God.* 2. Cor. 3.5. From God we

C 4

deriue

Gen. 17.1.

Exod. 34.6.

Contentment from God, as well as godlinesse.

deriue our beeing, our wel-beeing, our ability to doe well, to suffer ill: our godlinesse, our goodnesse, and our good contentment in our owne condition, which, with our godlinesse, wee receiue from our God. Which our holy Apostle most elegantly and emphatically expresseth to the magnifying of Gods bounty and our felicity. 2. Cor. 9. 8. *And God is able to make all grace abound towards you, that yee alwaies hauing all sufficiencie, in all things, may abound in euery good worke.* As God is able, so is he willing, as in grace to bestow godlinesse: so with godlinesse to giue this happy attendant or *Contentment*, and that 1. While by faithfull promise hee endoweth godlinesse with so rich a portion, as may wel suffice and giue contentment: for godlinesse bath the promises of the life that now is, and of that which is to come.

2. While hee causeth the godly minde recounting with it selfe it owne inward plenty (as beeing enriched

By what
means.

1. Tim. 4. 8.

riched with treasures of spirituall goodnesse) to rest wel-pleased, and wel-appayed, with what outward estate or condition can befall him: which, whatsoeuer it is, is that which his heavenly Father hath shared out vnto him, and therefore hee is resolved to rest content therewith till it shall please God to better the same: hauing by the instruction of godlinesse learned with Saint Paul, in all Estates to be content, and if any occasion of discontent befall him, hee retires himselfe into his counting-house: and there findeth himselfe so well stored through Godlinesse, that hee sees no place for discontentment?

Where note by the way, that this godly contentment whereof we speak, is no carelesse stupidity of stoicall minded, or rather mindelesse and gracelesse humorists, who are no way affected with any change: but as they neuer tasted of this godly sufficiency: so rest content in their in-

Phil. 4. 11.

Godly contentment is no stoicall senselesnes.

insensible misery. But this our contentment is such as the heart affected with the sweetnesse of Gods house can comfortably recount, and doth daily obserue to issue from true pietie: which as it bringeth with it, *well-contenting sufficiencie*: so it poyseth the heart to holy equabilitie, and *quieteth* the minde in all *Estates*.

When contentment attendeth godlinesse.

Now the *estates* and *times* wherein *contentment* attendeth *godlinesse*, are generally two. One in *this life*, the other in the *life to come*: in this of grace: in that other of glory. And as this and that life are not two in kind, but only one; and two in degree of grace and happinesse: so is godlinesse it selfe, and godly contentment, in these two severall times; not two in nature, but onely in degree: either suiting and consorting with either condition, both liue and loue, goe and grow together. When godlinesse *beginnes*, then *beginnes* contentment; as godlinesse *increaseth*, so content-

contentment is *inlarged*, and when godlineſſe is growen to *full perfection*, then ſhall the godly heart finde *full contentation*. Perfect holineſſe ſhall be attended with perfect happineſſe, perfect pietie with perfect felicity: and all this through full fruition of God in Chriſt, who is the wel-ſpring of our godlineſſe and goodneſſe: and the ful-flowing fountaine of our ſufficiency and contentment.

That godlineſſe in this life is attended of contentment, it is mani- feſt out of the word of God: eſpeci- ally out of the Goſpell, which the A- poſtle ſtiles the *truth*, or *doctrine ac- cording to godlineſſe*, which holy doct- rine directeth vnto godlineſſe, and vnto godly contentment. Vnto god- lineſſe, in this tenour: *ſeek ye firſt the Kingdome of God and his righteousneſſe* - purchaſe pietie, gaine godlineſſe. Then, *exerciſe thy ſelfe vnto godlineſſe*: inure thy ſelfe vnto the practiſe of pietie. Vnto *contentment* in this ma- ner. *Be not carefull for your life ſaying: what*

Contentment
attendeth
godlin. ſſe in
this lite.

Tit. 1. 1.
1. Tim. 6. 3.

Mat. 6. 33.

1. Tim. 4. 7.

Mat. 6. 25. 31.

Ibid. verſ. 32.

Verſe 33.

Hebr. 13. 5.

Mat. 6. 11.

1. Tim. 6. 10.

1. Joh. 2. 15.

16.

Deutr. 17. 16.

17.

What ought
to content.

*what ſhall we eate? what ſhall we drinke?
wherewith ſhall we be cloathed? (where
prudent prouiſion is enioyned, di-
ſtractiue care condemned) For your
heauenly Father knoweth, that you haue
need of theſe things. Theſe things ſhall be
caſt vnto you, (beeing godly) without
your vngodly care) let your conuer-
ſation be without couetouſneſſe, and be
content with thoſe things which you haue.
And when piety prouokes to pray
for more, it preſcribes godly mode-
ration, with this limitation; Give vs
this day our daily bread, that is, a reaſo-
nable competency of neceſſary pro-
uiſion. But it condemneth couetouſ-
neſſe as the enemy of godlineſſe; and
permits not the King himſelfe to
multiply his horſes, his ſiluer, or his
gold, aboue due meaſure of godly
moderation: or in any meaſure ar-
guing his diſcontent, or want of depen-
dance on God for a competent por-
tion, or needfull protection, by good
and godly meanes.*

Yea, beloued in the Lord, this
doctrin

doctrine of godlinesse doth informe,
 what *ought to content*, viz. Meate
 drinke and apparell; if God giue no
 more. *if we haue food & rayment let vs*
therewith be content. Nature (saith the
 Physician) is content with a little:
as, not to thirst, not to starue, and grace
ought to content it selfe with lesse. In
 this case, *meate and drinke are the riches*
of Christians: yea bread and water with
the Gospell are good cheere. More
 ought not to discontent, if God giue
 more. Lesse if God giue not so much.
 (Any thing is more, then any man
 can challenge. The smalest good is
 aboue mans greatest desert, all is of
 mercy nothing of merite.) *Whatsoe-*
uer God measures out vnto vs, that
 ought to giue contentment to vs.

And a godly man may *wel content*
 himselfe in all estates: and if in any,
 hee finde himselfe not well: it is *not*
because he might not therein be well:
but because hee doth not in such holy
manner demeane himselfe, as god-
linesse would direct, for so out of
 que-

1. Tim. 6. 8.

Galen.
 μηδὲν εὖ καὶ
 πρᾶν.
 Cibis & potus
 sumis diuitie
 Christianorum.
 Hieron. 1. p.

Why a godly
 man is some-
 time not con-
 tent.

question hee should bee well. True indeed it is, that contentment, which attendeth godlinesse in this life, is not such a settled composednesse of minde, and quiet tranquillity of all the affections, as neuer meeteth with any turbulency of passion, or is neuer interrupted nor assailed of discontentment. For as godlinesse in this life is not perfected: so is the minde of a godly man not fully contented. But, through inward distemper and outward occurrence, is sometimes shaken with vnsettlednesse and discontent. The sea is not so calme in *Summer*, but is sometimes troubled with some boysterous winde: no not the stable *mountaine* so firme, but may bee moued with some fearefull earth-quake. So is it with the minde of a godly man: it is sometimes moued, sometimes tossed with windes and terrours. Yet so well is it *ordinarily* composed through habituall resolution of dependance on God, and equability of affection in all estates:

states: that it's neither oftē disturbed,
nor long disquieted: but after some
lesser or shorter distemper, it doth
quietly compose and settle it selfe
againē, and through the power of
godlinesse doth recouer it selfe, and
enioy againē this sweete *Content-*
ment.

Happy, happy, yea thrice happy
is that soule, that is so quietly settled,
and so well composed, that it is not
much shaken and tossed with *discon-*
tent! and so happy may every one of
our soules become, shall we seriously
consider, *how* wee may become so
happy. Which if any desire in-
deed to know, let him lend his care,
yea his heart, a little, and cast his eye
of faith vpon the *doctrine* of *godli-*
nesse; and hee shall therein behold
such strong foundations of true *con-*
tentment layde, as that the gates of
hell may well assaile, but shall not
preuaile against it.

The foundation of godly *content-*
ment hath these foure *degrees*. 1. Gods
power-

How to come
to godly con-
tentment.

4. Grounds of
godly con-
tentment.

1. Gods powerfull
proui-
dence.

1. Sam. 2. 6.

7.

8.

to shew
- how vnder
- the

Psal. 147. v. 4.
vers. 8.

Mat. 6. 26. 28.

to shew
- how vnder
- the

powerfull prouidence. 2. Gods prudent loue. 3. Gods gracious promise. 4. The present portion which God bestoweth vpon a godly man.

The first ground of godly contentment is Gods powerfull prouidence, whereby hee wisely ordereth, and sweetly disposeth all actions and e-
uent, conditions and estates. The Lord killeth and maketh aliu, he bring-
eth downe to the graue, and bringeth vp. The Lord maketh poore, and maketh
rich: he bringeth low and exalteth: he rayseth vp the poore out of the dust, and
lifteth vp the begger from the dunghill, to set them amongst Princes, and to make
them inherite the throne of glory: for the pillars of the earth are the Lords, and hee
hath set the world vpon them. The Lord, the Lord, guides and numbers
the starres in heauen, hangs the clouds in the firmament, feeds the fowles of
the ayre, clothes the flowers of the field, takes care for the oxen in the
stall, multiplies the fishes in the sea, numbers the sands by the shoare,
pre-

preserues the *haire* on the head, and the drowing of a *swine*, the falling of a *sparrow*, the perishing of an *haire* doth not escape the *powerfull* *providence* of our most gracious God. Yea and our God (in whom we moue, liue, are) is able for *bread* to giue *mana* from *heauen*, for *flesh* to send *quails* from the *sea*, for *drinke* to giue *water* out of the flinty *rocke*, for *shelter* a *cloude*. For *direction* a pillar of *fire*, for want of *new* *apparel* can preserue the *old*: for a *passage* can diuide *Iordan*, and make a *drie lane* with watry *walles* through the deepe *channel* of the *red sea*. Out of *bondage* can giue *deliuerance*; out of *sickness*, *health*; out of *death*, *life*; out of *sinne*, *good*; and out of *miserie*, can draw *felicity*. His *hand* is not *shortened* that hee cannot now *helpe*: hee is now God *al-sufficient*, as well as euer he was. And what cannot our God doe for vs? God is able (saith our holy Apostle) *to make all grace to abound toward you, that yee, alwaies, hauing all sufficiency, in all things,*

D

may

Mat. 8. 31, 32.

Mat. 10. 29,
30.

Act. 17. 28.

Exod. 16. 14,

15.

Exod. 16. 13.

Exod. 17. 6.

ver. 78.

Exod. 13. 21.

Deut. 29. 5.

Ios. 3. 15, 16

Exod. 14. 21,

22.

Numb. 11. 23.

Esa. 50. 2.

2. Cor. 9. 8.

may abound to euery good worke.

Euery word hath it waight. Our God al-sufficient hath al-sufficiencie, for vs all, alwaies, in all things, to cause all grace to abound to vs, and to cause vs to abound to euery good worke. Oh the *powerfull providence* of our gracious God! Oh the vn-moueable foundation of godly contentment! What feare of want or woe can discontent vs, seeing our God hath al-sufficient for vs? our God hath sufficient wisdome for our instruction; sufficient power for our preservation: sufficient grace for our infirmities: sufficient plenty to supply our penurie: sufficient mercy for all our miseries: sufficient comfort for all our maladies: sufficient honour to wipe away our infamy: sufficient life to overcome our death, and sufficient glory to perfect our felicity. Thus is our God able to make all grace to abound toward vs, that wee alwaies hauing al-sufficiencie in all things may abound

bound to euery good worke. On this foundation may a godly man beginne to build his *house* of godly contentment thus.

Doth any euill or crosse befall mee? It comes not from the *haplesse* stroke of *blinde Fortune*, but from the *al-ruling* hand of an *al-seeing* God. Did the spitefull tongue of my enemy defame me? Or his powerfull hand oppressse and iniure mee? Or did any other creature bring any euill vpon me? Whatsoever was the meanes, or how ill soeuer affected to mee, Gods ouer-ruling prouidence hath some hand therein. Not indeed himselfe vniustly striking, or instilling malice into the striker, or exciting him to sinne, or excusing him in sinne: yet guiding the blow, and directing it to me, as an actor in, not an idle spectator of the action: yet no author or approuer, but iudge and reuenger of the euill, of the action. *Threatning & punishing* the instrument of the euill, and *correcting* euil

Use.
The meditation,
of Gods
powerfull
prouidence.

Ier. 25 13. 14.

euill in mee, by the *good* euent of this *euill* accident, intended for *euill*, by euill man, against mee: but turned to *good*, by Gods goodnesse, vnto mee. Well; whatsoeuer it is: Gods will appointed it, Gods prouidence ordereth it, his power ouer-ruleth it, his hand limiteth it: and, when he sees fit, hee can as easily remooue it, as permit it, and turne this great euil to my greater good, and therefore *I will be content.*

2. Gods prudent loue.

The second ground of godly contentment is Gods *prudent loue*. Gods powerfull prouidence, able to worke our wel-fare, is seconded with his *prudent loue*, which makes him willing. Such is *Gods loue* vnto a *godly* man, that he cannot but *wish* well to him, and *doe* well for him.

Mat. 26. 32.

Your heauenly Father (saith our blessed Sauour, our elder brother) *knoweth that you haue neede of these things.* God is your *Father*, if you be *godly*: yea, your *heauenly Father*; and beares vnto you the affection of a
Father:

Mat. 7. 11.

Father : and cannot but *love* you , as being your *Father* : and that *prudent-ly* , as your *heavenly* Father. And *if* you *beeing* euill know how to *giue* good things vnto your children , how much more shall your Father which is in hea-
 uen, *giue* good things to you that aske him? God your Father is heavenly wise, and *knowes* better then you , what is best for you. The God of heauen is your good and louing Father , and will not, for his loue, suffer you to want what might doe you good. And therefore not to rest content with that which your Father giues you, were either to make your selues *wiser* then hee, as if you knew better then hee , what is *best* for you : or more *louing* to your selues, then your heavenly Father is to you, in wish-
 ing more good to befall you , then your heavenly Father is, in *loue*, wil-
 ling to bestow vpon you. If you doubt of God your *Fathers* *prudence*, it is because *you* are not *wise* : if of *his* *loue* to you , it is because *you* *loue* not
 D 3 him.

Mat. 6. 30.

Use.
The meditation
of Gods
prudent loue.

3. Gods gra-
cious promise

him. For God is not *imprudent* in any of all his actions, nor wanting in *loue* to any of all his creatures : nor in any degree of *loue*, to those that loue him well. And if God so cloathe the *grasse of the field*, shall hee not much more cloathe you ? Oh yee of little fayth to your Father, if you beleue not this word and promise of your Father ! Oh yee of little *loue* to your Father, if you bee not so well perswaded of your Father, that hee *loues* you well !

And this is the *second* foundation of godly contentment : whereupon a godly man not doubting of the *prudent loue* of God his heavenly Father vnto him, must needs in prudence content himselfe with that portion which God his Father hath carued out vnto him.

The third foundation of Godly *contentment*, (wherein Gods prudent loue most brightly shineth) is Gods *gracious promise* passed to a godly mā. And what is this gracious promise?

Hee

Hee hath said. I will not leaue thee nor forsake thee, therefore let your conuersation bee without (vngodly) couetousnesse, and bee content with such things as yee haue.

Ios. 1. 5.
Hebr. 13. 5.

Question But what if I haue not, but want, shall I then be content?

Ans. w. Feare not want, but feare the Lord: for *there is no want to them that feare him.*

Psal. 34. 9.

Obie. Yes, some that feare the Lord doe sometime want (as *Elijah. Lazarus. Paul,* and many godly *Christians*) Sol. *The young Lions doe lacke and suffer hunger: but they that seeke the Lord shall want nothing that is good. E- uery thing good in it selfe, is not good for thee. If good for thee, it shall not bee wanting vnto thee. Surely the Lord will not faile his people, Thy God will supply all thy necessities.* Thou shalt sometimes want indeede (as those godly ones did) because it is good for thee sometimes to want. But thou shalt want nothing that is good for thee to haue: vnlesse thou be wanting

1. King. 17.
Luk. 16.
2 Cor. 1. 8.
Hebr. 10.
Psal. 34. 10.
Psal. 84. 11.

Psal. 94. 24.
Phil. 4. 19.

Pfal. 119. 71.
Lam. 3. 27.

Iof. 1. 5.
Hebr. 13. 5.
Esa. 43. 2.

Lament. 3. 31
32.

2. Cor. 12. 9

1. Cor. 10. 13.

Use.
The meditation
of Gods
gracious pro-
mise.

to thy selfe. And *therefore* thou shalt not sometimes want afflictions: because it is not *good* for thee, sometimes, *to want them*, but *good to have them*. And when they are vpon thee, thou shalt not want due comfort in them, for God hath said: *I will not leaue thee nor forsake thee. I will bee with thee in the fire and in the water. The Lord will not forsake, for euer: but though hee cause grieffe, yet will hee haue compassion, according to the multitude of his mercies. His grace is sufficient for thee. Hee will lay no more vpon thee then he will make thee able to beare.*

On this foundation may a godly man thus frame his sanctuary of godly *contentment*. God will lay no more vpon mee, then hee will make mee able to beare &c. Either my crosse shall bee moderated, or my ability to beare increased. Either my burden shall be made lighter, or my faith stronger, as God doth presse me downe with one hand, so will he
raise

raise mee vp with the other. God can drawe mee to himselfe, with the cordes of loue, vnder the roddes of men. And if my crosses shall proue great, Gods loue therein shall proue as great. In greatest crosses God vseth to wrappe vp the greatest mercies, and turnes the deadly poyson of afflictions into wholesome and soueraigne medicines. That which in my apprehension may seeme the greatest euill, Gods gracious dispensation shall turne to greatest good. *All things shall worke together for the good of the Godly* (that loue God): greatest euils to greatest good. The heauiest crosse shall finde the happiest *issue*. *Death* it selfe shall proue a *rich reuenue*, bringing the happy returne of an eternall *life*.

Oh how sweete a song of triumph may a godly man sing, in the greatest threats or assaults of his most dreadfull foes!

Whence my enemies intend mee greatest *daunger*, thence shall I purchase

Rom.8.28.

1.Cor.10.13.

Phil.1.21.

A godly mans
song of tri-
umph.

Rom. 8. v. 37.
ὑπερνικῶμεν
 we more then
 conquer.

2. Tim. 4. 8.

Act. 14. 22.

4. A godly
 mans present
 portion.

chafe greatest *honour*. My enemies may *behead* me, but cannot *hurt* me: *Slay* mee, but cannot *conquer* mee. My enemies may take away my *life*, but not my *hope*: My *head*, but not my *crowne*. Whether I bee wounded or slaine, I shall not loose the *vi-ctory*, if I die in the battaile, I shall *triumph* after the fight, and if I fight till *death*, I shall receive a crowne of *life*. I may goe (and if God see fit) I must goe, yea, I shall goe, by the *rosse*, to a *crowne*: and through cruel *martyredome* vnto a glorious *Kingdome*.

What yet is wanting to a godly man, to make vp his bulwarke of *godly contentment*? Vnlesse it bee the consideration of his *portion*? Which yet is not wanting vnto him: because God hath in part already bestowed it on him. And what is this *portion*? Surely such as may well uphold and support his soule with godly contentment. Hee is already possessed of some part of *godlinesse* it selfe,

selfe, which of it selfe is a goodly portion: as beeing a rich treasure of all precious pearles of grace and goodnesse. Yea; *Thou art my portion O Lord* (saith holy *Dauid*.) *The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen vnto mee, in pleasant places; I haue a goodly heritage. My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer. The Lord is my portion*, saith the soule of mournefull *Jeremie*, in his dolefull lamentations. *The Lord of hostes is the portion of Iacob: and Israel is the rodde of his inheritance.* If the *Lord* himselfe bee *Aarons portion and his inheritance*: why should not *Aaron* content himselfe, though hee haue no other inheritance among the people? And if the *Lord* bee the portion of *Iacob*, of *Israel*, of euery godly man, who is of the *Israel of God*: why should hee not rest well contented, although hee want an inheritance in the things of this world? Oh happy man, that in that
his

Psal. 119. 57.
Psal. 16. 5, 6

Psal. 73. 26.

Lam. 3. 24.

Ier. 10. 16. &
51. 19.

Num. 18. 20

Gal. 6. 16.

his want enioyeth more, then the world can either performe or promise!

¶
The meditation of a godly mans portion.

Pfal. 100. 3.

Hof. 2. 20.

Ioh. 3. 16.

Ephes. 1. 11.

Gal. 4. 6.

*Quod homo
est, esse Christi
vult, ut
& homo possit
esse, quod Christi
filius est. Cyr. de
Idol. vanitate.*

The serious view of this goodly *portion*, of a godly man, may afford vnto him this holy meditation. God himselfe is my *portion*, if I bee godly; and God al-sufficient in himselfe is al-sufficient vnto mee. God gaue mee to my *selfe*: God gaue *himselfe* to me. God the Father gaue his Sonne to mee: God the Sonne gaue himselfe to mee: God the Holy ghost gaue his *scale*, to assure this gift vnto me, and shall I not be content? God the Father hath sent the *spirit* of his Sonne into my heart, to make mee call God my Father, and Christ my Redeemer: and shall I not be content? *That* which I was, Christ would bee, that I might bee that which Christ is: The Sonne of God by grace (as hee by nature) and fellow-heire with him, of all things, in glory, and shall I not be content? What shall I say more? God the Sonne received

ceiued all things from the Father for mee : that in him, and through him, and with him, I might receiue *all things* from the Father. And why should I not content my selfe with him ; without whom all things are as nothing : and with whom no- can bee in stead of all things ? Surely the man that is indeed godly, is infinitely aboue all measure wealthy, and therefore *I will be content.*

Tell mee now (beloued in the Lord) can that true *godly soule* shrink downe through *discontentment*, that is so strongly propt with these so many pillars, or can it euer languish, and waxe faint, while it doth seriously recount and call to minde, Gods powerfull *providence* disposing all things for him : Gods prudent *loue* intending all good vnto him : Gods gracious *promise* assuring him of his loue : and his plentifull *portion*, as a pawne of Gods gracious promise ? While hee hath receiued godlinesse, as a treasure of goodnesse, and holi-
nesse

1. Cor. 3. 21.
22.

Mat. 7. 25.

1. Pet. 2. 6.
& vers. 5.The vse of the
four grounds
of content-
ment.

nesse as a pledge of his happinesse, and some measure of grace as a fore-runner of vnmeasurable glory? The *raine* of afflictions may *fall* indeed: *floods* of persecution may *come*, the *windes* of temptations may *blow*, and *beate vpon the house* of a godly mans *contentment*: and shake and batter it, but it shall not fall: for it is builded on the foundations of God. Euen vpon the rocke Christ Iesus, and *chiefe corner stone*, vpon whom all godly men as *living stones* are built, and whereupon also they build and found their impregnable fortresse of *godly contentment*.

On these grounds and foundations doth a godly man, when hee is himselfe, build a sanctuary to his soule of godly contentment: wherein hee doth *shelter*, and solace himselfe, in all the changes of this present mortality, in this manner.

If God, in goodnesse, giue abundantly, hee is ioyfull, and receiues it thankfully: if a competency, hee is cheere-

cheerefull; and enioyes it comfortably: if but a little, he is quieted, and accepts it willingly: if not any thing at all, yet hee is patient, and waiteth hopefully. For hee wisely considereth; that God giues abundantly, that man might bee an instrument of Gods bounty. God giues moderately, that hee might not bee cumbered with superfluity. God giues sparingly, that hee might aske both these, and *better* things, more earnestlie. Yea, God somtimes with-holds these outward things, and sendeth crosses instead of them: for tryall of some grace, exercise of some vertue, preuention of some daunger, cure of some disease. To weane him from the world, to direct him toward heauen: to draw him to himselfe: or some way, or other, for Gods glory, others example, and his owne true good. He knowes that Gods *providence* disposeth of all: Gods *loue* to him is firme in all: Gods *promise* is passed, that all shall turne to his good:

Rom. 8. 23.

good : and his present *portion* is not only good, but a pawne of a greater. If more were now behouuefull, hee should not want it: and seeing more is not giuen, he feeles no want without it. But finds a supply in his storehouse of *godlinesse*, which is euer attended of wel-pleasing *Contentment*.

4. Causes of
discontent-
ment.

What now is there, in al the world, that can threaten, and cause discontentment vnto a godly man? Surely many things threaten it : as namely these foure. First, conscience and remembrance of *euill committed*. Secondly, strength and violence of *temptation* enforced. Thirdly, sense, or feare of *euill suffered*. Fourthly, want and defect of *good* desired. And these indeed, are of great force to worke or threaten discontentment. For where guilt of sinne is not remooued : where assaults and temptations are not repelled : where the bitterness of crosses is not sweetened : and where desire

desire of good is not competently supplied, peace and contentment cannot lodge in the heart of any mortall man. Here is a large field opened, but I may not walke therein at length. In one word therefore. God be thanked. 1. Christ hath suffered, and the guilt of sinne is removed. 2. Christ hath conquered, and temptation shall bee vanquished. 3. The comforter is sent, and *crasses* are sweetened. 4. Heauen is prepared, and all *wants* shall bee supplied, vnto a godly man, and therefore a godly man may well content himselfe to liue by faith for the time of this life, and to comfort himselfe by assured expectation of ioyfull fruition of all desired good, and safe exemption from all suspected euill. More largely thus.

Conscience and remembrance of sinne committed, is of great force to diseasethe minde, and to distemper the heart with discontentment. For howsoeuer sinne proffer delight; and

These causes removed.

Of these more largely.

1. Cause of discontentment.

promise contentment, in the beginning: yet it worketh woe, and breedeth sorrow, in the ending, and neuer can true contentment lodge in the heart within, as long as the guilt of sinne is not remooued out. Sinne causeth God to bee discontent with man, man with himselfe, while God, & his conscience do war against him, what can worke contentment in him?

1. Cause remooued.

But God bee thanked, Christ hath suffered, and Gods iustice is satisfied, sinne remitted, God reconciled vnto a godly man, by his faith in Christ his person is iustified, conscience pacified, affections quieted, *discontentment* remooued, and his heart is refreshed with new delight, in the renouation of his couenant of peace betweene his late offended, but now wel-pleased Father, and his late disquieted, but now appeased conscience; which formerly was an accuser and caused bitter sorrowing: but now is become an excuser and

and causeth sweete reioycing.

As *sinnes* committed caused discontentment : so importunate assaults of *new temptations* worke much disturbance ; and neuer cease to vex and disquiet, till they be either vtterly vanquished , or strongly repelled. The soule is not contented , vntill it bee settled ; neuer settled , while it is importunately molested : and as this molestation cannot bee auoided : so danger of falling cannot, by nature, bee preuented.

But herein a Christian hath such a priuiledge as can exempt him from the *greatest* daunger of that euill which Satan enforceth , and nature furthereth. For the doctrine of godlinesse doth sufficiently informe him , and the power of godlinesse doth in some measure inable him, to compose disordered passion within, & to resist disturbing assaults without. The religious exercise of *mortification* doth expell the venome of viperous corruptions , and the skilfull

2. Cause of discontentment.

1. Cause removed.

Ephes. 6.

*Graviter ten-
tato, minime
superatus.
Aug. de Civit.
Dei, lib. 1. c. 10.*

3. Cause of
discontent-
ment.

use of the shield of *faith* doth repell the poysoned darts of temptations. Or if they presse so sore ypon him that he cannot ouer-master them, yet doth hee so quell and weaken them, that they cannot conquerre him. He knowes that if he fight manfully, hee shall winne the field; and though he be pricked and wounded, yet he shall not bee *killed*. Hee finds his heart religiously disposed to please the Lord, and absolutely resolved, to avoide, to his power, the offence of God, and cries for helpe when hee feeles the danger, and so rides at anchor in most boisterous stormes, feeles ground of comfort in greatest depthes, and holds vnsurprised, in most violent assaults, his impregnable fortresse of godly *Contentment*.

Crosses doe naturally disquiet the minde, which, when it is crossed, groweth discontented. Now the life of a Christian lies exposed to afflictions, and crosse followes crosse, as waue after waue. The latter of-
ten-

rentimes ouer-takes the former, and sometimes many doe meete together (as disease of body, losse of goods, defamation in name, disappointment of hopes, or other sad accidents) which pressing sore on euery side, drue oft to great exigence and dangerous extremities, and these make a naturall man weary of his part, yea of his life, and so distract him, that hee is scarce himselfe; but sometimes breakes out into greivous complaints, and opens his mouth against the God of heauen; or, in miserable silence, makes his own hands the Chirurgeons by desperate cruelty to seeke for hopelesse remedie; or, if hee suffer himselfe to liue, hee liues disquieted, and so his minde is discontented, and a man truely godly, through violence of the assault, and weakenesse of grace, may be drawen very farre this way, and no humane skill can inuent a remedie, to cure such biting and vexing maladies.

3. Cause removed.

Ioh. 14. 16.

But *godlinesse* in this point of greatest extremity is of soueraigne force and experienced vertue, both to prevent vnnecessary crosses, which godlesse men draw downe vpon themselves; and to mitigate and allay the force of such, as men vse to aggravate against themselves; and safely to bring through such bottomlesse depths, as wherein the vngodly are vtterly ouerwhelmed. And when imaginary crosses, to a godlesse man, seeme heavy and vsupportable: the truest pressures, to a godly man, grow easie & comfortable; through the worke and operation of the *spirit of comfort*. Hence, for the most part, it comes to passe; that, after some conflicts and first assaults, a godlie wise and couragious Christian doth take to himselve such heart of grace, (while the *spirit* of grace doth possesse the heart) that hee declines the dint of the most deadly blowes. Godlinesse doth instruct, both certainly to expect them; wisely to fore-

foresee them, timely to provide for them, resolutely to undertake them, patiently to beare them, constantly to passe through them, and prudently to make aduantage of them. And not onely to bee cheerefull in them, but thankfull for them; as true tokens of Gods Fatherly loue, needfull promoters of sanctification, and present pawnes of future good: of a crowne of glory, after a penny-weight of the Crosse; and eternitie of ioy, after momentanie sufferings. And this is that which enlarged the hearts of the faithfull to ioy and exultation in the *furnace of fire*, in the *denne of Lions*, in the *stockes*; at the *stake*, in torments, in death: and is the *quiet fruite of righteousness* to all that are exercised thereby. So that hee hath but small experience of the power of godliness, who hath not learned some measure of contentment in present miseries, on assured expectation of future *delineance*, and infallible hope of a *better resurrection*.

2. Cor. 4. 17.

Dan. 3.
Dan. 6.
Act. 16.

Psal 34. 19.
Hebr. 11. 35.

4 Cause of
discontent-
ment.

Lastly, the present *want of some desired good* doth greatly unsettle and discontent the minde; for *hope deferred is the languishing of the soule*. It is the nature of the desire, still to put forth it selfe, vntill it receiue well-pleasing satisfaction, through fruition of some desired good. Now were the desire directed by iudgement, and bounded within the limits of Christian moderation, it were easie to satisfie and well to content it. But as it is euer ranging and roauing after euery faire-seeming shew, so it is not alwaies satisfied with sound and solid good; and while it carelessly neglecteth the true good, it remains vnprovidid of true contentment.

4 Cause re-
moued by
two meanes.

But *godlinesse* will provide for satisfaction of the desires vpon due consideration of those fore-named grounds. And whereas good things desired are either earthly, or heauenly, it teacheth moderation toward those, giues direction to these.

1. It

1. It teacheth to moderate the desire of earthly things; to accustome himselfe to live of a little, and to bee content: and as for superfluities, not to affect it, in heaping together these earthly things; as vnworthy for themselves to bee desired or loved: the inordinate desire whereof, either deprieth of possession of them, or dispossesseth of contentment in them. So that hee that desireth them more then hee should, doth either loose them sooner then he would, or not finde that contentment in them which hee expecteth, while he makes a God of them, and God an Idol, and more then this; godlinesse teacheth moderation in care for them (which followes vpon and draweth after it, desire of them) by calling to minde those heauenly exhortations. *In nothing bee careful, cast all your care on God, for hee careth for all, and, cast thy burden vpon the Lord & he shall nourish thee, Delight thy selfe in the Lord, and hee shall giue thee thine*

1. Moderation
of desire of
earthly things.

Phil. 4. 6.

1. Pet. 5. 7.

Psal. 55. 22.

Psal. 37. 4, 5.

Exod. 16.
and 17.
1. King. 17.
Psal. 147. 9.
Luk. 12. 24.

2. Direct on
of the desire
to heavenly
things.
Col. 3. 2, 3.
Phil. 3. 7, 8.

*Affatim Dives
est, qui cum
Christo pauper
est Hieron. Ep
ad Heliodor. de
vita solitaria.*

172.

things hearts desire &c. And applying to the heart such experiments of Gods gracious supply of great necessities of his Church in the *wilder-nesse*, *Elijah* in the *dearth* and *drought*, &c. That God that feedes the very *Rauens*, can cause the *Rauens* to feed the godly.

2. *Godlineffe* provides for satisfaction of the desires by *directing* them to *things above*, laied vp in Christ Iesus, the godly mans *gaine*, and sufficiently able to giue contentment. He is abundantly rich, that is poore with Christ, a replenished treasury of grace and glory: beyond whom a godly mans desire can neuer extend or enlarge it selfe: but must needs contentendly rest in him, as in the vttermoſt period of all desired, and al-sufficient good.

Now, to draw to an end of this branch of my discourse, which in- treateth of *Contentment* the attendant of *godlineffe*. If this bee true indeed, as it is most true, that *godlineffe* is attended

ded of true contentment : what then is the cause of so many mens mislike of their owne estates ; of such private murmurs, such publike clamors, and common complaints which fill the eares both of God and men ; especially of those, who haue sufficient to doe iustice to others ; and to pay their debts : to refresh themselves and to maintaine their families : to fit them for Gods seruice in their lawfull callings?

Surely the want of contentment argueth the want of godlinesse: and men therefore complaine of their owne estate as vnpleasing and comfortlesse, because they haue not obtained the true-contenting gaine of piety and godlinesse.

1. Some, through ungodlinesse, haue plunged themselves into comfortlesse and heart-breaking miseries : and for want of godlinesse, can finde no meanes of remedie and reliefe. 2. Others haue great wealth, but little contentment ; because they haue

Why so many men liue discontent.

Discontentment groweth through want of godlinesse, and how.

haue much *goods*; but little *goodnesse*:
 great returne of earthly riches; but
 little increase of heavenly graces:
 great store of pelfe; but little piety:
 For certaine it is, that according to
 the measure of godlinesse is the mea-
 sure of godly contentment. Little
 godlinesse, little contentment: no
 godlinesse, no *trve* contentment:
 great godlinesse, great contentment:
 Many complaine as well when they
 haue, as when they want; because
 they want it, while they haue it, as
 wanting godlinesse which teacheth
 1. How to esteeme it. 2. How to
 enioy it. 3. How to bestow it. Yea,
 the more they haue, the lesse they
 are satisfied: because, the further
 they are from godlinesse, the further
 from contentment. They greedily
 gape for more gaine without, be-
 cause they want due measure of
 godlinesse within. For were they
 wel-stored of godlinesse inwardly,
 they would not feeble such want of
 riches outwardly.

In

○ In the *heart* of euery godly man which is *Oce plenum* filled with (the grace of) God , there is little roome left, for these fraile and earthly things , but it is *contented* with a smaller portion of them. The godly man can find content in pouerty: the vngodly finds discontent in plenty. The godly man finds content in disgrace. The vngodly , discontent in honour. The godly, content in paine : the vngodly , discontent in pleasure. And, to omit the vngodly man, (who neuer enioyes any true, any sound , any durable contentment) the godly man findes plenty in pouertie ; honour in disgrace: pleasure in paine : health in sicknesse: solace in sadnesse: life in death , and hope of future felicitie , in sense of present miserie. Godlinesse made Saint Paul and Silas, in prison (in the inner prison) in the stocks , to sing for ioy : while the vngodly Iewes were, at liberty, either sleeping or sorrowing ; or senselesse of their present sinne

Why some men liue contented.

Act. 16. 24, 25

Obiections
answered.

2 Cor. 6. 9. 10.

2 Cor. 4. 8.

Mic. 7. 7.

Pfal. 30. 5.

sinne and future miserie. And the vnconuerted *Taylor was ready, for feare of their escape, to make away himselfe.*

And suppose a godly man bee in sorrow: yet is he sorrowfull, *as alway reioycing: as chastened, yet not killed: as dying, yet behold he liueth: as hauing nothing yet possesseth all things.* Bee hee troubled on euery side, yet is he not distressed: perplexed yet not in despaire: persecuted yet not forsaken: cast downe, yet not destroyed: dying for Iesus, yet receiuing life from Iesus. And though hee fall, yet the Lord shall raise him vp: *Though he sit in darkenesse, yet the Lord shall bee a light vnto him. Weeping may endure for a night, but ioy commeth in the morning.* And the more his former affliction increased, the more his after-ioy aboundeth. Godlinesse can mitigate and assuage the grieuousnesse of present afflictions, and make patient of change from better to worse, in the fluent vncertainty of this outward estate and the power of godlinesse is a soueraigne cordiall to
cheere

cheere vp the spirits, and to make able to counteruaile all assailing dangers, and sinister or crosse euents. So that it is the priuiledge of a truely godly and sound hearted Christian to reioyce in tribulation, and to triumph ouer death, and spirituall enemies: so that he alone hath sufficient cause to liue comfortably, and to applaud himselfe in his happie condition, when all the world doth threaten, or is threatned, miserie.

Worthy were it to consider for the commendation of godlinesse, but too long to relate for want of time: how safely and comfortably, This godly contentment will cause men to walk in the golden mean between those two fowle extremes of carelesse neglect of that which they ought to take; and greedy grasping after that which they ought not to desire. 1. A godly man dare neither liue out of a calling, nor neglect his duty in a gainfull course; because he is godly. 2. Neither can he be greedy of gaine, and

Rom. 5. 3.
Rom. 8. 31.
32. &c.
1 Cor. 15. 55.
56. 57.

Godly contentment giueth good direction in the life of man.

and rent himselfe with distraittine care, or vse vnseemely means to rake to himselfe that which is not his; because hee is content with his owne. This constant endeaour is, not to decline either to the right hand or to the left: but to bound himself within the limits of Christian prudence, and religious moderation. He accounts him rich, not who abounds in his wealth, but who is godly in his desires, not who hath his possessions enlarged, but who hath his affections moderated, and if the greedy appetite be not satisfied; hee accounts the treasures of *Dinos* extreame povertie: and the penurie of *S^t. Paul* sufficient plentie. And maruaile not that a godly *Swaine* can finde more content in his beggers cottage; then an vngodly *Emperaur* in his princely Pallace. In a word: he can learne of godlinesse with godly *Saint Paul*; in whatsoeuer estate he is, therewith to bee content, he knowes how to be abused, and how to abound: to be full, and to bee hun-

gry

gry to abound and to suffer neede. Hee can doe all things through Christ who strenghteneth him : and through the power of godlinesse which workes contentment in him. The holy Teacher of wisdomes telleth him, that, better is a little with the feare of the Lord, then great treasure & trouble therewith. That a little which the righteous man hath, is better then the riches of many wicked. Not because that lesse which hee hath is better : but because hee which hath that lesse, is better. And as a godly man findes his holinesse increased, so he esteemes his estate bettered. And when hee knowes himselfe perfectly holy : then shall he finde himselfe perfectly happy. And then, and not before, shall he obtaine the full fruition of heavenly felicitie, when hee hath bid farewell, to all earthlie store, and outward plentie. As his godlinesse is a well-spring of his contentment : so is his holinesse a fore-runner of his happiness. Oh let vs be godly, that we may be content : and holy, that wee

Prou. 15. 16.

Psal. 37. 16.

Conclusion.

F

may

The 3. generall point: Of the great gaine of godlineſſe.

may be happy. For true *pietie* brings wel-pleaſing ſufficiencie : and perfect *holineſſe*, eternall *bleſſedneſſe*. And thus much of *Contentment* the attendant of *godlineſſe*.

Time and deſire, now haſten vs forward vnto the attribute of *godlineſſe* attended of contentment: and that is *Gain*. *Godlineſſe* with *Contentment* is *gain*, and this *gain* is not ſmall, but *Great*. *Godlineſſe* with contentment is *great gain*. Where vnder the borrowed termes of *gain* and aduantage in *trading* and *traſique* in the courſe of this world, the worth and excellency of *godlineſſe* is magnified and extolled.

Verſ. 5.

Returne and increaſe in worldly profits is eſteemed *gain*: and ſo it is, but not ſuch *gain* as the profane Apoſtles did fondly *ſuppoſe*: as though the holy doctrine of *godlineſſe*, and precious name of *piety* ſhould bee baſely prostituted to ſerue this earthly commodity as though religion were to be a bawde
to

to couetousnesse, or an art in policy inuented to compasse this worldly profit. No, no, but yet the truth is; That 1. *True godlinesse is true gaine:* 2. *Yea great gaine:* 3. *Yea the great gaine or greatest gaine of all.* And here are three points, and as it were three precious pearles, found out by our holy Apostle, in turning ouer the dung-hill of those profane Apostles, who abused religion to filthy lucre. And these are three linkes in a chaine of gold; one in-linked within another, which how-soeuer they may be distinctly conceiued, yet can they not well be separately handled. For when I affirme that *godlinesse is gaine*, I intimate withall, that it is *great gaine*, and when I auouch, that *godlinesse is great gaine*; I further insinuate, that it is the *greatest gaine of all*. In one word then; Godlinesse is true gaine, inualueable, and incomparable, or more distinctly thus. 1. *True godlinesse is true gaine.* 2. *True godli-*
F 2
nesse

nesse is great gaine. 3. True godlinesse is the greatest gaine of all, and of these in order.

1. Godlinesse
is true gaine.

• ἡ ἀφύλακτα
καρποδὲς ἐστὶν ἡ
ψυχή λαβεῖν.
Νοῦ.

• Vera diuitias
non opes sunt,
sed virtutes.
Eccm.

• Bona.

True Godlinesse is true gaine. Godlinesse as it is a diuine habite of grace, wrought in the heart of man, is v^eesteeme in it selfe, though not esteemed: commendable in it selfe, though not commended, apearle of price, a treasure very rich. * It is profit indeede to get gaine into the soule.

^b Vertue not wealth is the true riches. So gracious is vertue in the eye of the worst, that it can extort from the vilest man an approbation of it true goodnesse.

The Heathen wise in their three orders of their ^cgoods. (1. Of body: as health, strength, beauty. 2. Of Fortune (as they termed them) as riches, lands, treasures. 3. Of the minde: as knowledge of arts and tongues, wisdom, vertue) placed vertue in their highest ranke of all; Wealth in the lowest. This scarce deseruing the name of good; as vnable
to

to make the owner good. That of large extent, and most diuine; as able of it selfe to make man happy. If they so highly esteemed of the *shadow* of *verue*, little better, indeed, then *shining vice*: where shall wee place the substance, or vertue it selfe, truely and indeed diuine and heauenly? which whosoever hath gotten, & surely enioyceth, oh happy he truly & blessed! The wise man thus speaketh, inspired by Gods spirit: *Blessed is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better then the merchandise of siluer: and the gaine thereof then fine gold.*

Prou. 3. 13.

No summe of siluer, no masse of gold, is so true a gaine, as vertue and godlinesse. Gold and siluer what are they? Their matter is mud, of the basest element. Their greatest estimation from the folly of the vainest men. Yet if this mire and mud (condensated by heate of the Sunne, and influence of the heauens, puri-

fied by the heate of the fire, instamped with the image and inscription of the King, attained & purchased by labour and industry,) be accounted truly *gaine*, and a blessing of God, as indeed it is ; What then shall wee say of this *true pearle of pietie*, which is not digged out of any earthly mine, but fetched downe from the highest heavens : not of mire and mud, but of diuine of-spring : not generated by the heate of this visible Sunne, or inferior cause, but through diuine influence of Gods eternall spirit : not droffie and impure, but cleane, and sincere : not bearing the stampe, and inscription of mortall man, but the image and similitude of the immortall God ? The hauing whereof will not onely enrich him, but transforme him into the glorious similitude of the inuisible King of heauen : whose image instamped in mans heart by creation, consisted in conformity with him in diuine graces and vertues,

tues, which are so many parts and parcels of the habite of godlinesse? Surely, we can say no lesse of godlinesse, but that it deserues the name, and title, of true gaine.

As godlinesse is true (and as I might haue said Great) gaine as it is (in it selfe) a diuine habite of grace, in it selfe considered: so is it great gaine indeede, as it intitelesh and interesteth into further aduantage, in that it *hath the promises of the life that now is and of that, which is to come.*

1. Tim. 4 8. Of life naturall, and life spirituall.

The first and chiefe part and parcell of that rich *returne*, which godlinesse by Gods promise is interested in, is that heavenly reuenue of rich holinesse and happinesse which belong to a life *spirituall*, both this of *grace* and that other of *glory*. And here wee must know that this promise is made, and made good in *Christ*, from whom as our *Head*, wee deriue our *Godlinesse*, and in

2. Godlinesse is great gaine: and how.

1. The Spirituall returne, of godlinesse.

whom we finde all our treasures of *goodnesse*.

Christ our treasury emptied (as it were) himselfe, to replenish vs : became poore to make vs rich. Poore in outward estate, to make vs rich in our inward condition : poore in our nature , that we might be rich in his grace : poore temporally , to make vs rich eternally. In Christ we gaine sufficient treasures of *righteousnesse* to discharge our debt of disobedience. The al-sufficient sacrifice of his *death* to ransom vs from the death of sinne. The treasures of *wisdome* and *holinesse* to remove our folly and deformities. Wee gaine *reconciliation* with God, in sted of enmity ; *accesse* to God, in sted of alienation from God ; *Peace* of conscience, in sted of terrors ; *Ioy* in the *holy Ghost* in sted of sorrow in our soule ; comfortable *hope* in sted of dreadfull despaire. In Christ wee gaine priuiledge of *Son-ship* and spirituall adoption, title to a *crowne*, and fellow-

1. Cor. 1. 30.

2. Cor. 5. 21.

Hebr. 9. 14. &

10. 14.

Esa. 53. 5, 6.

1. Pet. 2. 24.

Col. 2. 3.

2. Cor. 5. 18,

19.

Eph. 3. 12.

Hebr. 10. 20.

22.

Rom. 5. 1.

Rom. 15. 13.

Rom. 14. 17.

1. Ioh. 1. 4.

Rom. 5. 2.

Ehpf. 1. 5.

Apoc. 1. 6.

fellowship in a *Kingdome*. Blessed communion with God our Father, the *sonne* (himselfe) our redeemer, and the holy spirit our blessed guide, and strong supporter, sweet comforter, & perfect sanctifier. In Christ we gaine the *prayers* of the *Saints*, yet *living* with vs: the *loue* of the *Saints glorified* before vs: the *Ministry* of *Angels* working for vs, grace in earth: and glory in heauen. In Christ our gaine is such, as that we shall haue all losses recompensed; all wants supplied; all curses remoued, all crosses sanctified; all graces increased: all hopes confirmed: all promises accomplished; all blessednesse procured, Satan conquered, *death* destroyed, the graue sweetened, corruption abolished, sanctification perfected, heauen opened for our happy entrance. *Lift up your heads*, Oh yee heavenly gates, and bee yee lifted up yee everlasting doores, that the King of glory may bring vs in. Now when Heauen shall be our gaine, what can be our losse?

Vnlesse

1. Ioh. 1. 3.

Hebr. 1. 14.

Os. 13. 14.
1. Cor. 15. 54.
55.

Psal. 24. 7.

Esa. 64 4.
1. Cor. 2. 9.

Vnlesse we loose our teares, wiped from our eyes? Vnlesse wee loose our sorrowes, expelled from our hearts? Vnlesse we loose our daungers, remoued from our persons? Vnlesse we loose our infirmities, our deformities, our transitory estate, our temporall condition (which we account for precious) to change them for permanent and eternall happinesse? And what is, or rather is not the gaine of godlinesse, when it hath brought man to happinesse? That, indeed, which *no mortall eye hath euer seene, no eare heard, no tongue vttered, no heart conceived.* What hand can measure the boundes of infinitie? What minde can number the yeeres of eternitie? What hand, what minde, can measure, can number, the vnmeasurable measure, and innumerable number of the wealth and treasures of piety and godlinesse? Oh that I had the tongues of the glorious Angels, in some sort, for your sakes to vtter?
Oh,

Oh, rather, that you had the hearts of the glorified Saints, in some little small measure to conceiue, of some part and parcell of this spirituall gaine of godlinesse ! But this glorious Sunne doth so dazle my weake eyes, this bottomlesse depth doth so ouerwhelme my shallow heart, and the surpassing greatnesse of these rich treasures doth so euery way ouercharge mee, that I must needs stand silent, amazed and astonished, at the serious consideration of the exceeding abundant excellencie of these reuenues of godlinesse.

As those who finde their tender eye-sight dazeled by gazing directly vpon the body of the Sunne, doe learne to behold it in some oblique reflexion (as we obserue the ecclipse in a basen of water) euen so let vs perceiuing the eye of our mind now dimmed and daze'd with the exceeding brightnesse of the gaine of godlinesse, in the chiefest glory thereof) looke vpon it more indirectly in
the

2. The temporall returne of godlinesse.

1. Tim. 4. 8.

Mat. 6. 33.

Hebr. 1. 2.

Mat. 19. 21.

Rom. 8. 17.

the secondary reflexions of earthly blessings, which (as you may remember) were entayled on godlinesse by the gracious promise of God. *Godlinesse hath the promise of the life that now is.* Whatsoever true gaine can bee found in this life, it is annexed to godlinesse as an *anctarie* or *appendant*, and is as an *ouerplus* or *ouer-measure* cast vnto him, who shall first haue sought the kingdome of God and his righteousness, conueighed by Christ the heire of all vnto him that is truly godly, or truly beleuing.

A godly man hath *two treasuries*, without him of gainefull reuenues. *Heauen above* a replenished treasure of blessings spirituall: and *Earth below* a wel-furnished store-house of benefits temporall. As those above are bestowed onely vpon a godly man: so these below are by most iust title to descend to him, who is *fellow heire with Christ*, the heire of all things. Strangers may haue some portion of them, but the right of inheritance belongs

belongs to the sons of God. Riches and honour, delights and pleasures, life and length of daies, seed and posteritie are entailed to such as are truly beleeuing, and feare the Lord. And howsoever the vngodly man may lay some claime vnto them, and that by some kinde of right from God; (as a preseruer of nature, a sustainer of his creature, a maintainer of callings, a rewarder of industry, as a god of mercy alluring by benefits, and a god of iustice to make men, refusing his mercy, excuselesse.) And howsoever no man can despoil him of them, without *great sinne*, yet can he not enioy them with any *great comfort*; as wanting the *best* title, through the want of *Christ*. Now then if any man bee possessed with an ouerweening conceit, of the exceeding woorth of worldly gaine: be it knowen vnto him that whatsoever it is, rightly to waigh it, and properly to speake of it, it is all, and onely entailed to godlinesse. The *best* title being lost in *Adam*,

Prou 3. 16. 17
& 8. 18.
Deut. 28.
Ps. 112. 2. 3.

How a godles
man may lay
claime to tem-
porall bles-
sings.

1 Tim. 4. 8.

Leuit. 26.

Deut. 28.

dam, restored by Christ; for godlinesse hath the promises both of this life present and of that which is to come: vngodlinesse the threats, and curses of them both.

Yet if any be so retchlesly peeuish and peruerse, that hee will still contend: that the gaine of the world belongs *as well* to the vngodly, as godly, as *de facto*, so *de iure*. To leaue the deciding of that controuersie as a fit Niliprius for the great Iudge of all, at the generall Assises, be it granted vnto him that his claime is as good: yet his gaine is still lesse then the godly mans is, for howsoeuer the gaine of the world be granted to bee great, yet *the gaine of godlinesse is of all the greatest* gaine. And in this I am to spend, the last part of my discourse.

3. Godlinesse
is the greatest
gaine of all.

That the *gaine of Godlinesse* should be of all the greatest gaine, it is holden a Paradox and a strange assertion, among many in the world. The godlesse worldling, take him in his humour,

mour, would be loath to be thought so foolish, as to exchange his gaine with a godly mans. His eyes are so blinded, and his heart so possessed with the supposed worth and excellencie of this earthly gaine; that hee hath neither eyes to see, nor heart to esteeme the price of the heauenly. Yea the euer-thirsting desire, and restlesse endeaour, after that gaine of the world, and the carelesse neglect and retchlesse contempt of this of *Godlinesse*, which is seene in the most, doeth plainely demonstrate that, of all, the fewest doe account of *godlinesse*, as of all the best, and *greatest gaine*.

Let vs now enter into a comparative discourse betweene that *temporall gaine* of the world (which a godles worldling may haue in common with the godly) and the *spirituall gaine* of *godlinesse* (which a godly man doth alone possesse, besides his part and portion in that other:) and it shall soone appeare (I hope to our profit)

that

A. comparison betweene the gaine of the world and the gaine of godlinesse.

1 Generall
and that in.
1 Profits of
the worldling.

Eccle. 2.

2 Chron. 1. 15

Profites of the
Godly man.

Prou. 3.

Iob. 28.

that the gaine of godlinesse is far the greater gaine.

1. A *worldlings* gaine may be great indeede, shall we (to helpe him) suppose him possessed, of pleasant gardens, fruitfull orchards, fieldes and vineyards, faire pallaces, and large prouinces, shall we suppose him enriched with wealth at will, in store and aboundance of gold as siluer; of siluer, as *stones*; of pearles, as pibbles in the streetes: yet were the gaine of godlinesse greater then this: and a godly man farre richer then he. For Christ the *Lord* of all is his *Lord-treasurer*, and the infinite fulnesse of his al-sufficient deity the store that's laid vp in the godly mans *treasurie*, some Jewels (which Christ doth heere bestow) are these; *Wisdom*, which is better then fine gold, more precious then the Rubies; *faith* which is precious, loue of God, *hope* of glory, *pietie*, *righteousnes*, *holinesse*, all heavenly vertues, and diuine graces, treasures inualluable, of incomparable woorth. And what were

were those worldly goodes in the iudgement of the wisest among the heathen? surely but *indifferent*. Neither good nor euill. Or good, not so much in their *owne nature*, as in the *iudgement of men*. Others accounted them, *usefull to some good end*. Or let them bee good, as indeed they are, the good blessings of God: yet are they good things but of the *lowest rancke of good*. The couetous worldling may esteeme wealth the most *Honourable good*. And *siluer to him may be blood and soule*: and when he hath lost his goods hee may *hange himselfe*, as hauing lost already his *life*, layd vp in his goods. Let all bee *trifles compared with his gold*. Yea let him say to the wedge of gold thou art my hope, and esteeme siluer and gold his most *profitable gods*. Yet what of all this? is he therefore rich? The godly hath wealth which is a God indeed, for *Christ is his gaine*; and God is his *portion*. It is not good simply to be wealthy; but to be wealthy in good things; especially in God

G

who

αἰδίασας.

Peripatet.

ἰνδiffer.

Platonic.

αἰσχυρισία

Zeno.

χρήματα τε

λινὰ, καὶ ψυχῆς

χαρὶς. Arist.

Eth.

Bona minima.

Aug. tract.

l. i. c. 9.

πρωτότατον.

Empir.

Iob. 31. 24.

χρηστικός εὖδός.

Demand.

Phil. 1. 2. : &

3. 7.

Ier. 10. 16.

2 The honour of the worldling.

Amor & delicia generis humani.

Bonus Deus Constantinum Imperatorem tantis terrenis impleuit muneribus, quanta optare nullo auderet. Aug. de Ciuis. Dei. lib. 5. cap. 25.

who is goodnesse it selfe.

2 Let the worldlings wealth be graced with *honour*, backed with *Empire, and authority royall*. Let him sit on the Throne, weare the crowne, sway the scepter, prescribe lawes, command, forbid, reward, punish: Let him be able to helpe his friends, to hurt his foes, to aduance his fauorites, to debase his opposites: Let him be royally attended, highly honoured, lowly saluted; as victorious, wise, prudent, politique: Let him be heartily loued, and loyally embraced, as the pillar of the weale-publique, father of his countrie, patterne of antiquity, loue and darling of whole man-kinde, with *Titus Vespasian*: Let him be esteemed the light of the eyes, ioy of the heart, breath of the nostrils of many millions of subiectes. And to conclude: *Let him be so fully replenished with such earthly good things, as no mortall man durst wish so great* (As *Augustine* speakes of *Constantine the Great*) Yet if

if in all this prosperity hee be but a meere worldling, the godly mans gaine is greater then this; shall hee bee likewise inuelled with his expected soueraignty. For hee shall be adorned with the glorious robes of the righteousness of Christ, victoriously triumph over the world, flesh, sinne, and satan: prescribe lawes to inordinate affections; be crowned a King in heauen, attended of the Angels, honoured of all creatures, liue in neereſt communion with God himſelfe, enioy his glorious preſence, and partake with him in an eternall *Kingdome*.

3 Lastly, let the worldlings wealth be not onely adorned with honour, but sweetened with *pleasures*. Let him enioy the sweete comforts of health of body, tranquillity of mind, faithfull, faire, and fruitfull wife, towardly and obedient sonnes and daughters, trusty seruants, good neighbours, kinde acquaintance, able and stable friends. Let him en-

The honour
of the godly.

Apoc. 1.6.

Luk. 12. 32.

Mat. 25. 34.

3. Pleasures of
the worldling.

Eccle. 2. 10.

Pleasures of
the godly.moned of
the godly

d. 1. 209

d. 1. 209

d. 1. 209

2. A special
comparison of
the gaine of
the worldling
and godlie-
man.

ioy dainty meates, sweete-sounding
musicke, and all the delights of the
sonnes of men. *Yet is the godly mans*
estate far better then this : for hee
doth most comfortably enioy the
sweetest delights and comforts of the
soule : due submission of body to
soule, of soule to God : peace of con-
science, ioy in the holy Ghost, com-
fort in affliction, strength in tempta-
tion, life in death, and neuer-fading
delights, and riuers of pleasures ; the
ioy and solace of a Sonne of God,
of a spouse of Christ, of an inhabi-
tant of heauen, and of an enioyer of
God, in fulnesse of ioy, and vnchan-
geable glory.

Oh consider (I beseech you, be-
loued in the Lord) consider and
weigh these things a little. The mat-
ter is worthy your deepest medita-
tion. Consider (I say) and you
shall assuredly finde ; that the grea-
test gaine of the worldling is very
smal : the smallest of the godly is ve-
ry great. This of worth, that worth-
lesse.

The

The greatest gaine the *worldling* can enjoy, is but *outward and superficiall*, seruing onely for the vse of humane and corporall life, which consistes in coniunction of soule and body vnited alone by the bond of nature: but the gaine of the godly is inward and substantiall, of vse to a life diuine and spirituall, which consistes in coniunction of the whole person, both soule and body, with God, and that by a bond of the spirit of God. That frees but from some outward euill: as pouertie, the least of euils; which one rich and ready friend may easily remedy. From disgrace, which may sometimes prooue glorious, as for such cause, or with such persons, as where disgrace is honour. From outward paine, which may worke vs pleasure, and prepare for greater ioy and solace. But this freeth from the greatest euils: from spirituall beggery, ignominy, misery, and makes rich within, glorious, and

1. The worldlings gaine is but outward and superficiall.

The godly mans inward and substantiall.

well appayed. And what were it to haue a purple coate, & a pollured conscience? a gay gowne, and a sick heart? a bed of gold, and a diseased minde? a full chest, and an emptie soule? a faire face, and foule affecti-
ons? to glister in iewels, and to bee filthy in manners? to bee in grace with men, and disgrace with God? One *dramme* of that true inwarde gainie is farre more worth then a *thousand* worlds.

2. The world-
lings gainie is
mutable and
vncertaine.

1. Ioh. 3. 17.

Prou. 23. 5.

The worldlings gainie is mutable and vncertaine, and soone, God knowes, is changed for a losse! it is constant in nothing, but in *mutabili-
tie*, the inseparable property of all earthly vanities. Now a man is rich, presently poore: now in honour, anon in disgrace: now in pleasure, euen now in paine. *Riches take their wings and flie away*: honour with-
uery crosse blast is blowen away: and pleasures melt in the taste, as dew before the morning sun. How soone are our feastes turned into
fastes,

fastes, and our sweetest songs into
mournfull lamentations ! *They that*
did feede delicately are desolate in the
streetes, and they that were brought up in
scarlet embrace the dunghill. How
soone sayre-shining Fortunes fall
and faile ! Renowmed *Xerxes*, the
fame of antiquity , passed over into
Greece, in passing state and pride, but
returned home in great baseness
and feare. As he went, he covered the
seas, with his gallant shippes : but as
hee came, was scarce provided of a
meane fishers boate. Hee went guar-
ded with an army so huge and
mighty , that it emptied deepe ri-
uers, did eate vp large countries, and
was a burden to the very earth : but
he returned not attended of a way-
ting boy. And he who of late was the
terror of the world a broad, was
presently in contempt with the
meanest of his house at home.

Would you see an admirable spe-
ctacle of humane mutability ? cast
your eyes vpon *Baiazet* that terrible

Lament 3.5.

ὡς εὐκλῆως
ἐπίπτεσι λαμ-
πραὶ τύχαι.
Poet.
In *sin. histor.*
lib. 2.

Munster.
Chronol. de
Turcis. lib. 4.
c. 64.

Judg. 1. 6, 7.

Turke, and cruell scourge of Greece. How soone was he subdued by *Tamerlane* the *Tartar*, led about on a scaffold, as a beast, in a chayne of gold, and carried with him abroad, in all his expeditions, as a footestool to tread on, when hee mounted on horse-backe, and as a dogge to picke crummes from vnder his table. And what became of the estate of this cruell conquerour, who in deuillish pride disdayning the name of man, would bee stiled, *the wrath of God*, the vastity and calamity of the world? Hee left his kingdom, stuffed with wealth and treasures, to be dissipated and extinguished by his disagreeing sonnes. Read the historie of *Adoni-bezek*. Who hauing in his pride and cruelty caused. 70. *Kings*, hauing their *thumbs and great toes cut off* to bee gad like whelpes to gather crummes from vnder his table: hee was requited of God, and brought to like misery, and experienced the mutability of all

all earthly states. What should I mention the known History of *Cræsus*, who in the top of his prosperity, would needes haue *Solon* to pronounce him happy ; but anon ouer-topt by *Cyrus*, and set on a pile of wood to bee burnt, (finding his sudden change from supposed happinesse to certaine calamity) cryed out in grieve and sorrow of heart, *Oh Solon, Solon, Solon !* The cause of this out-cry when *Cyrus* vnderstood, he gaue him his life, and intreated him kindly, fearing the like misery to befall himselfe, as knowing the *instability of humane affaires*, and *calamity whereto all men are subiect*, as the Historian doth well obserue. Of all the daies of this mortall life the latter findes him not as the former left him.

No maruell though *Tiberius* the *Emperour* refused the stile of *Pater patriæ*, father of his country, on this ground of vncertainty of all these earthly things, saying. *All mortall mens estates*

*Herodes. Clis.
sane lib. 1.*

*ὡς ἔστιν ἐν τῷ
ἐν ἀποκρίσει
ἀποφάσεις
ἐξ ὁρ. Herod. lib.*

*Cuncta mortali-
um incerta,
quantoque plus
adeptus foret,
tanto se magis
in lubrico disci-
tam.* Tacit.
annal. lib. 1.
De Ciuit. Dei.
l. 1. c. 1.
Esa. 28. 4.

The godly
mans chiefe
gaine is im-
mutable and
certaine.

Hebr. 12. 28.
Rom. 11. 29.
Βεβα in Locum
Nec prodi nec
perdi possunt.
Aug de ciuit.
dei. l. 1. cap. 10.

*estates are vncertaine : and the more a
man hath gotten, the more slippery is his
condition.* Let me in one word (with
Saint *Augustine*) speake thus of them
all: *Sunt omnia terrena cacumina tem-
porali mobilitate mutantia.* All terrene
heights doe reele with temporall mutabi-
litie. Heare the Lord himselfe: *The
glorious beautie* (of all earthly excel-
lency) *which is on the head of the fatte
valley, shall bee as a fading flower, and as
the hastie fruit before the Summer: which
when hee that looketh vpon it, seeth it,
while it is yet in his hand he eateth it vp.*
The best settled states grow soone
vnsettled : and these adamantine king-
domes haue foundations of sand.

But the choise gaine of godlinesse
is immutable and certaine, βασιλεία
ἀσάλευτος a Kingdome vnshaken. The
heauenly calling and speciall giufts
thereof are ἀμείωτα. Such as
whereof God can neuer repent himselfe,
that hee gaue them, or repenting
take them backe againe. These good
things can neither bee betrayed nor lost.

The

The same God that gaue them will still maintaine them; and second his kindnes with a supply of newgrace; *This grace of God hath no end, knowes no stint.* Temptation may obscure the outward glosse, but cannot hurt the inward substance. Some leaues may fall, and some fruit may fade: but the feede and roote of grace shall still remaine. Some showres and cloudes are heere below: but aboue these mountaines there are no clouds; in the highest heauens is no mutability. But in that day shall the Lord of Hostes be for a crowne of glory, and for a durable diademe of neuer-fading beauty vnto the residue of his people. *Esay. 28. 5.*

The worldlings gaine, though it were firme and certaine, yet is it but for a time. The longest terme is but the short life of man, and what is the life of man? *short and uncertaine.* As grasse in the field, soone withering: as a flower in the garden, soone fading: as a bubble on the water, soone falling: as an vnconstant shadow, soone

ἡ αὐτὴ ἡ οὐ
Θεὸς χάρις ἐκ
ἐχει τέλος, ἡ
οὐδὲ πέρας.
Cbryst. in Rom. 5

3 The worldlings gaine is for a short time.

Iob. 14. 1. 2.
brenis est vita,
& ipsa brevis est
semper incerta.
Aug. de verb.
dom. serm. 10.

soone flitting : as a drowlie mans dreame, soone vanishing. A gnat, a flie, ill smell, moisture of dew, infected blast, or suspense of short breath dislodgeth the soule of body and dispossesseth both body and soule of the world, and heere is farewell to all ; and thus all this gaine is gone. Vnlesse he hope his name shall liue in the mouthes of commendens; which gaine (if but for worldly respects) is *a smoke of no weight*, in S^r. *Augustines* ballance : or to purchase a tombe for his liuelesse carcasse, which somtimes proclaimes to the world his not yet-dying ambition ; and whereon oft-times for his ill demeanure, are instamped the characters of long-lasting disgrace. *Alexander* the great (as likewise *Cesar Germanicus*) liued but 32 yeeres : his raigne was little more then one third of that : In his short raigne, hee was glorious, for slaughter and crueltie : and withall ignominious, for reuelling, and drunkenesse. The *glorious raigne* of *Cyrus* ended

*Euseb. de vita
Constant. lib 1.
cap 3.
Tacit. Annal.
lib. 3.*

ended in an *ignominious death*, hee was conquered by a *woman*, and his head was cast into a vessell of blood, with vile exprobration of his bloody designs. Yea, and all godly Kings, and religious Emperours must part with this part of their aduantage & gaine; and must trust to that more refined portion of their wealth, that proper gaine of godlinesse, which is *constant* and *durable*; not dying with the body or left below; but liuing with the soule through indissoluble vnion and communion with God in Christ, the wel-spring of life to the soule, while the body lies in the graue, & who shall raise the bodie to partake in glory. When the world is *passed and vanished away*: this gaine shall be constant, for euer remaining. That gaine is like a sudden showre, which speedily falles, and hastilie is gone: this like a wel-spring or flowing fountaine euer streaming and streaming vnto all eternity. *He will easily contemne that earthly gaine, who

Euseb. de vit.
Constant. lib. 1.
cap. 3.
Thomyris.
Satis te sanguis
ne, quem fuisse,
cuiusque insa-
tialis semper
fuisse. Justin.
hisor. lib. 1.

The godly
mans gaine is
for euer.
Prou. 8. 18.

1 Ioh. 2. 17.
Bona huius vi-
ta sunt, vanae,
eunda transien-
tia: futura sine
fine mansura.
Aug. de ciuit.
Dei, lib. 20.
cap. 3.

*Facile contem-
nit omnia, qui
se semper cogi-
tat esse moritu-
rum. Hieron. op.
2. lib. 2.

who alwaies thinks that once hee must needs die: & euer highly prize that heavenly wealth, which shall make him euer blessed, & neuer forsake him. For it were much to passe from small wealth to extreame penury: from short honour to eternall disgrace: and from momentany pleasure to euerlasting paine.

4. The worldlings gaine is mixt and infected with losse.

Ipsa mundi qualiscunque status plus anxietas h, quam inuonditatu habet: & si qua tamen est, praeerit iucunditas non reditura, & manet anxietas non relicta.
Bern.ep. 113.

The worldlings gaine is not sound and sincere, but mingled and infected with some attendant losse, heer's no good entire, without some losse: no commoditie, without some inconueniency. The best provided earthly estate hath more anxiety (or vexation) then sweetnesse, and the sweetnesse, if any, passeth away not to returne; the anxiety remaineth and will not goe away. So that a worldling is most what affected, if not afflicted, with vngratefull remembrance of some euill past: or vnpleasant sense of some euill present: or distractiue feare of euill to come. And man is naturally affected more with euill

euill, then good : with paine, then pleasure. A short sicknesse more affecteth then long health : small paine swalloweth vp much pleasure : a little disgrace defaceth much honour : and a little losse of wealth sustained doth more disquiet, then much wealth retained doth content. Now no worldling so happy, but feeles some calamity : none gets such gaine, but meetes with some losse, and this losse doth make the gaine to seeme but small. But the *gaine of godlinesse* (principally after this life when the chiefe returne thereof comes in) is throughly *sound* and truly *sincere*, without mixture of losse, or concurrence of euill. Ther's no vngratefull remembrance of euill past, but ioyfull triumph ouer euils escaped. Ther's no vnpleasant sense of euill present, but sweete and sincere delight and pleasure. Ther's no distrustfull feare of euill to come, but safe security, and interrupted tranquillity.

The

The godly
mans gaine is
sound and
sincere.

Apoc. 22.3.5.

5. The world-
lings gaine is
imperfect and
cannot con-
tent.

The greatest worldlings gaine (suppose it greater then euer it can be) onely good without positieue-
uill: yet is is *imperfect* and *cannot con-*
tent the minde of man. The desire of
man doth farre exceede the modell,
and compass of all inferior obiects:
they are all too scant and narrow to
fill mans heart. So that the world-
ling is vsually much disquieted with
discontent at the imperfection of
some good attained: or with langu-
ishing hope of some good expected.
Hee often deuoures that in hope,
whereof he misseth: or if his happe
be so good, as to hit on it; yet is his
ioy farre past, before the thing bee
had, or if it be had with expected ioy,
yet is it enioyed with lesse then ex-
pected comfort; while it melreth and
dissolueth in the very taste. Hence it
comes to passe, that a *Godlesse* man
(who hath gained the world, but not
godlinesse, and therewithall godly
contentment) is like to a *sicke* man
tumbling on his couch, and finding
all

all repose wearinesse, tediously con-
uersing with things present, and
longingly desyring things to come.
Stil the desire exceeds the fruition, &
so the affectio still wants contentati-
on: yea and though the present de-
sire be granted, yet is not the minde
herewith satisfied: for men vse
highly to account the things they
would haue, and when they haue
them, count them little worth. And
though they haue neuer so much,
yet be their any thing else which
they cannot haue; the want of that
more troubleth them, then the frui-
tion of al they haue, can please them.
Yet more then this: let a meere
godlesse worldling haue what hee
can desire, yet can he but *suppose* that
he might haue more: that vaine and
foolish *supposition* will much detract
from his good contentment.

What should I say more? The
heart of man is, for possibility of de-
siring, so vnlimited, that no earthly
thing can fully replenish it. *All may*

Anima rationalis ad imaginem Dei facta, ceteris omnibus comparari potest, repleti non potest. Bern.
 Serm. dedicat.
 Esa. 28. 20.
 Esa. 29. 8.

Animam rationalem Dei capere quicquid Deo minus est non implebit.
 Bern. Serm. dedicat.

The godly mans gaine is perfect and can giue content.

Ier. 23, 24.

bee in it, but cannot fill it. This bed is shorter then that a man can stretch himselfe on it: this covering is narrower then that hee can wrappe himselfe in it. A godlesse worldling shall be euen as when an hungry man dreameth, and behold he eateth: but hee awaketh, and his soule is empty; or as when a thirstie man dreameth hee drinketh, but hee awaketh, and behold hee is faint, and his soule hath appetite in it. The reason is: God made the reasonable soule in his owne image, in some sense, capable of himselfe (as Bernard speakes of the vnlimited desire of the soule) therefore, whatsoeuer is lesse then God cannot fill it full.

But the gaine of godlinesse is absolutely perfect, and fit alone to giue contentment; as being the gaine, not of earth alone, but of heauen also: nor of earth and heauen alone, but of him also who fillles both earth and heauen, and heart and all; euen Iesus Christ with the infinitenes of his abundant store, as far as mans heart

is capable of that which God communicates, when he shall be all in all. Then also shall the desire of the glorified soule be wonderfully enlarged, and the desire enlarged, shall be fully contented. Where betwene temporall and eternall good things observe this difference. Those (temporall) are most desired before they be obtained, and when they are enjoyed, are least accounted of (which because they are imperfect, give not full content;) but these (eternall) are least esteemed before they be attained, but as soone as they are tasted, they are more ardently loved: the more ardently loved, the more earnestly are they desired: and most of all admired, when most abundantly enjoyed: and that in that blessed kingdome of heaven, where our loue shall enjoy as much (if not more) as our minde can conceive, our heart desire, our faith beleue, or hope expect. And what is that gaine which can giue full contentment, but this infinite

Esa. 64. 4.

The world-
lings gaine
exposeth to
daungers.

1. In getting.

Aug. de Ciuit.
Dei. lib. 5. 12.

Luk. 1.

abundance of incorruptible good?

The worldlings gaine *exposeth* to many *daungers*: but godlinesse *directeth* how to *escape* them all. Those daungers doe meete with (if not enuiron) this worldly trader on e- uery side; both in *getting*; and *keeping*, and *parting* with it.

Such is the basenesse of this world- ly gaine, that it may be gotten, not onely by Truth and Vertue, but al- so by Fraud and Falshood. Not on- ly by the bounty and blessing of God, but also by proffer and pro- mise of the deuill, who proclaimes himselfe *owner of this world*, with the *glory thereof*, and *bestower of them on whom hee will*. And the sayrest dea- ling in the course of trading is sayd to bring in, most commonly, such slender returne: that it is growen a prouerbe among the multitude. That, *plaine dealing is a Jewell, but hee that useth it shall die a begger*. And ma- ny are of minde, especially trades- men, that, *if they deale truly they shall*

not

not bee able to live. Whereupon it fol-
loweth: that many runne on in the
wide way of the world, that they
may better compasse the wealth of
the world. *Achan* gaine his good-
ly garment, his shekels of siluer, and
wedge of gold, by *stealeth*. *Balaam*
would *curse* to obtaine his wages.
Ahab and *Iezebell* get the vineyard
by *murther*. *Demetrius* for his gaine-
sake doth raise an *uproare* against
Paul. *Demas*, for his better aduan-
tage this way, *for saketh* the *Apostles*,
and embraceth the present world.
And *Judas* for the price of thirty
pieces of siluer, *betraieeth* the Lord his
Lord and master. And to adde one
more to increase the number, That
Anti-christ of Rome, the pretended
Vicar of Christ, but successor of *Ju-
das*, in his wicked practise, and sonne
& heire of the Prince of this world,
maketh marchandize of Gods word,
of religion, of heaven, of hell, of the
soules of men, of Christ, of God, and
all; and all for the purchase of this

Ios. 7. 21.

Numb. 23.

1. King. 21.

Act. 19.

2. Tim. 4. 10.

Mat. 26. 15.

The Gaine

2. 101

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game of the world. *The love of money is the root of all evil: the step-mother of goodnesse: the mother of naughtinesse: the mother-city of all iniquity.* This thirsting desire in the godlesse worldling, that it may make way for richer returne, will expell and abandone naturall duty out of the familie, humane civility out of the city, religion out of the Church, respect of good lawes out of the commonweath, and all difference and respect of iust and unjust, good and euill. It doth per-
 swade many to violate friendship, to falsifie promise, to cozen their friends, to oppresse the poore, to defraud the Orphanes, to murder the innocent, to spoile the Temple, to betray the country, blow vp the *Parlament-house*, to kill the Prince, to forswear themselves, to damne their soules, maliciously to blasphemethe God of Heaven: and, if it were possible to confound both heaven and earth, and to leane no wicked-

The Gun-
 powder trea-
 son.

Nou. 5.

1605.

wickednesse vnattempted; Desire
of gold and gaine what doth it not
constraine to vndertake? It is an as-
sertion as true as ancient. That, *ouer*
whom soeuer couetousnesse hath dominion,
hee is evidently subject to all kinde of
vices. And such is the rode-way,
wherein many a worldling doth
ride, and runne, to leape, thereby, in-
to faire houses, large possellings, and
places of account: sometimes, it may
bee, into the *Emperours Throne;*
and very often into the *Popes*
Chayre.

And what gaine is this? to gaine
the pottage, and to sell the birth-right?
to gaine the garment, and to loose
his faith? to gaine the silver pieces,
and to betray his Lord and Master?
this is gaine in the coffer, but losse in
the conscience: gaine of the world,
but losse of heauen. And such is often
the worldlings godlesse gaine in
getting.

Secondly; as the worldlings gaine
exposeth to daunger in getting: so

Gen 25. 33.
Heb. 12. 15.

2. In keeping.

it inwrappeth in danger in keeping. It intrappeth his minde, it winnes his affection, it infigareth his heart, it bewitcheth his soule, it stealeth his loue and affection from God, and placeth and fixeth them vpon it selfe, and causeth him, oft-times, not onely, most vnjustly to defraud both himselfe and others of the vse of it, but impiously and superstitiously to honour it as a God: to place his affiance & confidence therein, & to turne base slave to *Mammon* his Lord and his God. The ambitious worldling is in the same case: for albeit the people serue him, yet his ambitious desire to domineere ouer others, doth most imperiously domineere ouer him. Hee adores honour and authority, as his Prince and God: so his glory is turned into shame. The voluptuous worldling, who drownes himselfe in pleasures, ycelde himselfe captiue to his imperious Dames, turnes slave to his luste, and makes his belly his God, and

Phil. 3.

Phil. 3. 19.

and purchaseth to him selfe damnation in the end, and such is often the worldlings gaine in keeping.

Thirdly; the worldlings gaine exposeth him to daunger in spending; while it draweth from humility to pride; from sobriety to riot; from moderation to excess; from labour to voluptuousnesse; from chastity to uncleannesse; from loue and practise of vertue and piety, to liking and following of iniquity and vice.

Oh how many and great are the daungers and difficulties which attend this gaine of the world in getting, and in keeping, and in spending the same.

The Church of God had experience hereof, which, when it waxed wealthy, beganne to waxe wanton, and it was not causelessly obserued by one of the Auncient; That, religion brought forth wealth and the daughter deuoured the mother, many in the Church of God, (God know-

3 In spending

*Cum ipsa opibus lasciuire
cepit Ecclesia.
Platina in
Bened. 1111.*

*Religio peperit
diuitias, &
filiis deuorauit
matrem. Aug.*

knoweth y who haue stood in aduersitie, haue fallen in prosperity : haue increased in goodnesse while the world frowned, but decreased in grace when the world fawned. The world by fawning deceiueth, and by embracing killeth; and blessed is hee that hath both worldly wealth and heavenly wisdom.

And so euery way dangerous is this gaine of the world, while it in-
snareth with desife of getting : oppresseth with care of keeping : corrupteth with voluptuousnesse in spending.

Who therefore can easily account, these goods, which are gotten so badly ? or this wealth which is kept so woefully ? or this gaine, which is spent so hurtfully ? and what great gaine is this of the world, that brings in daunger of the losse of heauen ?

There is no such danger in the gaine of godlinesse. It is not got but by good and godly means : through
the

The gaine of
godlinesse is
free from
daunger.
1. In getting.

the ordinances of God, and worke
of Gods spirit. No ill meanes can be
drawne into cause of any spirituall
good: but if any euill be occasion of
any such good, it's by the skilfull
hand of Gods omnipotent goodnes,
that turnes poison into potions, and
euill to good. This gaine is not kept
but in good and godly manner, not
layd vp in a napkin, but put out to
Gods vse. It is not bestowed, but to
good and godly purposes. And it
doth not only make the owner ther-
of good through getting, better
through keeping, and best of all by
vsing it well; but it doth teach and
direct to vse the worlds gaine well
which without this wee could not
but vse very ill: and that while it wel
aduiseth, not to place our happinesse
in it, but to further our happinesse
by wise employment of it: by ma-
king friends of this *unrighteous Mam-*
mon that wee may bee receiued into
that everlasting habitation. And when
this gaine of godlines hath brought

2. In Keeping.

3. In bestow-
ing.

Godlinesse
teacheth how
to vse worldly
gaine well.

Luc. 16. 9.

vs

vs to our best condition heere, it will put vs into possession of perfection elsewhere: and that not in this earth below, where this worldly gaine is got, and vsed, and left behinde vs: but in heauen aboue, whence this is receiued, where it is reserved: & where it shall be most happily enioyed.

7. The worldlings gaine cannot make happy: this of godlines can.

*Aug. de ciuit.
D. lib. 5. c. 1.*

Lastly, that I may not bee infinite in this discourse, but may come to a conclusion of this comparison. That gaine of the world makes many miserable, none happy: this of godlines all happy, none miserable. Those goods, such men may haue as are not good, and therefore not happy. These, none but such as are good and therefore not miserable. That worldly wealth makes neither vs nor our children happy: for either while we liue, wee loose it: or when wee die, wee leaue it, to whom wee know not, or to whom we would not. But this is such as neither leaues vs, nor we it: but remayneth euer with vs, euer to enrich vs. And wheras hap-
pinesse

pinesse is not enioyed but in fruition of God, who is the onely felicity of the soule of man. This gaine of godlineesse vniteth vs to God, and worketh our *blesse*dnesse, while the *Lord* is our God. And that not onely in this couenant of grace : but specially in that communion of glory, with God in Christ; which is the fulnesse and vpshot of all felicitie, where God filleth all in all : and where wee shall be filled with all fulnesse of God.

Psal. 144. 15.

Eph. 1. 3.

Eph. 3. 19.

Now to apply all this vnto our selues. The Merchants of whom I speak, are (among the rest, you, Right Honourable and beloued) vnto whom I speake. The gaine at which I would aduise you, to aime, is the purchase of Godlineesse, That true, that great, that al-sufficient gaine. Your talents and meanes of purchase are, your abilities of body, minde, estate, ioyned with the holy and diuine ordinances of God. Your trafficke and trading is your manner of cariage, in your purposes, desires, de-

lights

Mat. 13. 44.
76. 45.

lights, studies and endeauours both of heart and life. The Mart-day is at hand, the day of grace is come, the Sunne is vp, the Gospell is preached. These precious wares of godlinesse are readily exposed to the open view of all willing beholders, all wise and prouident merchants, all prudent professors, are busie at their worke, and redeeme fore-flowed time by double diligence in their painefull endeauour. The owner of all this wealth doth call vnto you, by the ministry of his seruants, in the preaching of his word, saying. What lacke you? what buy you? Come: see: buy: gaine: be happy, be blessed: Come; purchase the *hidden treasure. this godly pearle*. The prizelesse wealth: this wel-contenting gaine of pietie and Godlinesse. Come now while the day lasteth. God knoweth how soone our sunne may set. Come all, young,ould,rich,poore,learned,vnlearned,meane,great. None is too good, too great, too meane, too miserable,

miserable, to trade in this merchan-
dise.

Let the King himselfe account it
the crowne of his glory, to bee first
of this company, as it is his deserued
honour to bee chiefe of all the rest.
And let him more feelingly reioyce:
with good *Theodosius* to bee a mem-
ber of the Church, then a Monarch
in the world: to be truly stiled con-
stant *Defender of one true faith*, then to
be rightfull Ruler of three larg king-
domes. Let him make choice with
King *David*, rather to bee a doore-keeper
in the House of God, then to rule & raigne
in the tabernacles of ungodlinesse. Much
more to bee keeper of both the Tables
of Gods law: a Prince and feeder of
the people of God: and by lawes and
authoritie, by learning and industry;
in heart, by hand, a resolute *Patrone*
and bright shining *patterne*, of (this
chiefe ornament of an Emperour)
religion and godlinesse.

Let the Queene his happy yoke-
fellow ioyne heart and hand in this,
and

*Se esse mem-
brum ecclesie
magis quam
in terris regna-
re. Aug. de ciuit.
Dei lib. 1. s. 26.*

Psal. 84. 10.

*Pietas est ve-
rus Imperatoris
ornatus. Eua-
g. hyst. prefat. ad
Theodosium (iu-
niorem) impera-
torem.*

1 King. 10.

and become a blessed helpe to promote their mutuall blessednesse. Let her make it appeare with the *Queene of Sheba*, that her chiefe end of coming from farre, was to heare this true wisdom from the mouth of her *Salomon*. Let her try him with questions, and receiue his answers; and account her selfe happy to be partner with him, in this wisdom and prosperity of pietie and godnesse.

Let the most hopefull *Prince*, in the morning of his state, lay the ground & foundation of his princely greatnesse, in the desired returne of these rich reuenues. Let him esteeme this gaine of *Godlinesse* the chiefe part of his *patrimoine*, and his hopes in *heauen* his happiest inheritance.

Let the Ho. Lords and Counsellors of state, who aduise for the weale and welfare of this land, consult for the enriching of this renowned Kingdome with a blessed increase in this gaine of *godlinesse*.

Let the noble Lords and *Peeres* of the

the land, innoble their bloud in the
bloud of Christ: enrich their estates
with his treasures of grace: and
place their felicity in the fauour of
God. Let goodnesse be their great-
nesse, and religion their renowne,
and this gaine of godlinesse their de-
sired Happinesse.

And you right Honourable the
Lord Maior, with other the Gouver-
nours, and all the inhabitants of this
famous City, giue me leaue to speake
vnto you. You trade by your cal-
lings: you gaine by your trading:
and you rise by your gaine vnto ho-
nour and respect. Gods blessing be
vpon you, in your outward estates;
and blesse your trafique with com-
fortable increase: and giue you
your hearts desire, so your hearts be
vpriight. But take heede to your
selues, I pray you, that you goe not
downe the winde. Leaue of be-
times (I beseech you, from the Lord)
those hurtfull courses, incident to
your places, of worthlesse profits

I

too

Mich. 6. 10. 11.
12.

Luk. 12. 21.

Mich. 3. 9. 11.

Prou. 17. 23.

Esa. 1. 17.

too too much vsed by too many of your company. Their corrupting of wares, ingrossing of commodities, inhaunling of prices, fallshood and deceit, in buying, and selling, weight, measure, and the like. Left you finde gaine in the chest, but losse in the conscience: increase of goods, but decrease of goodnesse: proue rich in the world, but *not in God*. Oh, purchase pietie, gaine godlinesse, grow rich in grace: so shall your hearts and liues bee holy, your estates wealthy, and your persons happy in the day of your great accounts.

You *reuerend Iudges*, and Ministers of iustice, bee louers of iustice, and not of *reward*. Suffer not your eyes to be blinded with bribes, and your hearts to bee corrupted with gifts in your bosome, to make you *wrest iudgement*, and *peruert the right*. Oh iudge you right for the *fatherlesse and widowes*, though your sentence and pleading should passe both with-

without gift, and gaine: so shal you waxe rich in this gaine of godlinesse: your cause shall goe well at the great affises: and you shall escape the dreadfull sentence of the highest Iudge of all.

You *Patrones* and bestowers of the renews of the Church, consecrated to their vse, who serue at Gods Altar, no more enrich your selues with the price of blood: while, by bargaine and sale, you passe them ouer, into the hands of *vnable and vnconscionable* men. Who through negligence in teaching, or bad example of lewde life, doe little lesse then murther the soules of the poore people of God. Oh make wise choyce (I beseech you) of men of desert, for learning and life, fit to bee pastors of soules: so shall you gaine comfort to your selues, and good to Gods Church, through increase of godlinesse, and religion of Christ.

Esa. 56. 10. 11.

You *Land-lords*, and letters of hou-

Esa. 3. 15.

ses of tenements and grounds, in no wise oppresse, and *grind the faces of the poore*; by racking and exacting aboue due measure, or ouer-charging with burdens too heavy to bee borne. Oh deale in loue, deale in pittie, with your poore Christian brethren, that they may not (as many distressed ones doe) droope and languish with griefe and sorrow, but may ioyne with you in cheerefulness, in the seruice of God: so shall you both grow rich in this gain of godlinesse, and find a better increase in this heauenly wealth.

Mat. 20.

Let the *poore*, whose estate is weake in the world, amend his condition by this gainefull purchase of grace into his heart: that this spirituall wealth may supply his wants, and the riches of Christ may releue his misery. Let the poore *labourer* toile all the day of his painefull life, that hee may receiue this peny at the night of his death. Let no time seeme long, no travell tedious. This
peny

peny will bring him true felicity,
and make vp his want of thar gol-
den drosse, which worldlings so ad-
mire in this present life.

And whom should I further
name? Let byting *vsurers*, become
free lenders. Let blood-sucking *ex-
ortioners* become ready restorers.
Let poore-murthering *oppressors* be-
come comfortable helpers, Let
pinching *misers* become bountifull
benefactors. And all of vs good to
our brethren, in conscience vnto
God: that all may attaine this gaine
of godlinesse.

Let the high Lords *Treasurers*, the
Servants of Christ, the *learned scribes*,
and faithfull *stewards* of God, bring
out of the Scriptures, the Treasuries
of the Lord, the true *treasure* to en-
rich the soules of the people of God.
Though gold and siluer wee haue none,
yet such as wee haue, let vs giue: so wee
being poore, shall make many rich: and
grow rich our selues, by enriching
our brethren. While we are liberall

Luk. 19. 8.

1 Cor. 4. 1.
Mat. 13. 52.

1. Cor. 4. 2.

2. Cor. 4. 7.

Act. 3. 10.
1. Cor. 6. 10.

to others, God will be bountifull vnto vs, and multiply our talents vnder our hands.

Lastly, let all that professe the name of Christ, ioyne stocke, and become partners in this happy gaine. or if the foolish and vnhappy world, will needs graspe at the shadowes of transitory gaine, and will needes grow wealthy, by falshood and forgery, bribery and extortion, and all kinde of vniustice, and vnderhand dealing: Eating the bread of deceit, taking the wages of iniquity, and expecting rewards with vnhappy *Felix*. Yet thou, O man of God, O godly man, haue thou nothing to doe with that vnrighteous *Mammon*. But partake with other godly in the happy interest, of these substantiall, and eternall treasures.

Act. 24. 26.

And what if the *godlesse* man goe away with the gaine of the world? Looke not thou on his wealth with an enuious eye, nor on his prosperity with an vnquiet spirit. It is
weake-

weakenesse of spirit to bee disquieted with variety of desire after the worlds gaine, for thy selfe; or to enuy at the fruition thereof, in others. Thou art a Christian indeed, a greater gainer then the world can make thee: and a surer keeper, then that the world can hurt thee. As for him, he is miserable, to be pittied, not happy to be enuied: thou art happy to bee enuied: and withall, so happy, as not to bee hurt by enuy. Let not the conceit of his prosperity molest thee: but the assurance of thine owne felicity content thee. As thou shouldest not reioyce at his soules losse: so shouldst thou not be grieved at his worlds gaine. He is a broken-stated bankrupt, that takes vp for day, and receiues a penny to returne a pound: thou art a rich heir, who liuest on thy small pension, the time of thy minority; thine inheritance is reserued for thee entire, till thou come to age.

And what, if for this spirituall

gaine, thou bee faine to sit downe with some temporall losse? better it is to begge thy bread then to loose thy faith. Better to cast ouer-board some parcell of thy goods, then to make ship-wracke of thy good conscience. Neither shall this proue any losse at all, but an happy exchange for thy better aduantage; of wealth, of delights, and honour on earth; for riches, and pleasures, and glory in heauen. And thus did thole godly ones of old *solace* themselves in their light losses with hopeful expectation of greater gaine: *a better and more enduring substance*. They *esteemed with Moses the rebukes of Christ greater riches then the treasures of Egypt*: and could not be with-drawn, by any worldly reward, from the society of that heavenly country. *They had respect to the recompense of reward*, which was the rich returne of this gaine of godlinesse: a sure increase of a full *hundredth-fold*, with a promised inheritance of *euerlasting life*.

Come

*Sic magnis sunt
lucris lentis
damna solati.
Aug. de C. 3. 11.
Dei lib. 1. c. 10.
Hebr. 10. 34.
Hebr. 11. 26.
Nul'o premio
huius mundi
ab æterne illius
patrie societate
seducti. Aug. de
Ciuit. Dei lib. 5.
c. p. 11.
Heb. 11. 26.*

Mat 19. 29.

Come therefore now, whosoever thou art, that bearest the name and shew of a Christian: dote no longer vpon these worldly vanities. Rest not bewitched with the pleasing shew, or smell, or sound of worldly gaine. And if thou hast heretofore either immoderately desired, or unlawfully obtained that copper-metall, guilt oer to beguile thee: leaue off betimes that hurtfull trade. Turne thy selfe forth-with vnto a better course. Take heed and beware (in the name of God) of godlesse couetousnesse, of wicked worldlinesse, of gracelesse voluptuousnesse, and profane lewdnesse; with all those open practises of cruelty, and iniustice; and secret mysteries of so many iniquities. Those sworne enemies of religion: those cut-throates of goodnesse: those deuillish hauock-makers of the *gaine of godlinesse*: and desperate ouer-turners of thy eternall good estate

Desire new profits, seeke for better

Mat. 6. 33.

Prou. 2. 4.

Mat. 13. 44.

ter gaires. *First seeke the Kingdome of God, and his righteousness.* First in time before all: first in degree aboue all other gaine. Yea, first, and last, and without interruption, even in the midst of thy earthly imployments. And giue all diligence hereunto. For howsoeuer the world flowes in on many, of it owne accord: yet this gaine comes not in without good indeauour. God indeed is free and ready to giue it: but none that are carelesse are fit to receiue it; but must digge and delue, and blow and sweate, if they will enrich themselues with these hidden treasures.

Well then; doest thou, from thy very heart, desire thine owne true weale and wel-fare? which if thou doe not, oh foolish man thou, and most miserable! but doest thou indeed from thy soule desire it? then vse, I beseech thee, all thy will and skill, all thy industrie and circumspection, in timely prosecution of such
holy

holy endeauours, as God himselſe hath made the happy meanes of this moſt bleſſed gaine.

Be inſtant in reading, hearing, meditating and conferring of the holy Word of God, be frequent in earneſt inuocation of the holy name of God. Exerciſe thy ſelfe inceſſantly in the duties of repentance, and new obedience. Labour for faith, for hope, for loue, and feare of God, and all other, ſanctifying and ſauing graces, as for life it ſelfe, euen the life of thy ſoule.

Let ſlippe no time, no occaſion, no helpe of daily increaſe & growth in this heauenly wealth: let the word of God dwell in thee *richly*, through ſacred and ſauing knowledge. Let thoſe bleſſed rich graces of Gods ſanctifying ſpirit bee treaſured vp abundantly, in the ſtore-houſe of thy ſoule. Replenish both heart, and minde, memorie, and conſcience, & euery roome, and corner of thy ſoule. And when thou haſt gotten
aboun-

πνευμα.
Col. 3. 16.

Prou. 4. 23.

abundantly, *keepe* it safely, that so thou mayest both liue and die rich & wealthy, in this gaine of godlinesse: and being rich in grace mayest bee rich in glory.

Mat. 25. 21. 23.

And if thou shalt in this holy manner demeane thy selfe, and through faithfull employment of thy spirituall talents, shalt giue account to thy Lord of a good increase. Then shalt thou hear with thy care, to the ioy of thy heart: *Well done thou good and faithfull seruant, thou hast bene faithfull ouer a few things, I will make thee ruler ouer many things: enter thou into the ioy of thy Lord:* Thou hast bene faithfull, as a *seruant*: I will make thee a *Ruler*. Thou hast bene faithfull ouer a *few* things; I will make thee ruler ouer *many* things. Thou hast bene faithfull in the employment of thy masters *talents*: enter now into the *joy of thy Lord*. And what is this ioy? surely, the blessed fruition of thy Lord and Sauour, in communion and fellowship of thy Father, and Holy Spirit.

Where

Where thou shalt enioy, euen ioy
without sorrow: welth without wat:
honour, without disgrace: pleasure
without paine: peace without dis-
quietnesse: light without darknesse:
health without sickenes: life with-
out death: This *wel-contenting gaine of*
pietie and godlinesse: that eternall fru-
ition of felicity and blessednesse.

Now blessed Lord God, thou God
of all grace, rich in grace, in mercy,
and bounty, to all that feare and call
vpon thee. Vouchsafe, we most hum-
bly beseech thee, to make all grace
to abound vnto vs all: that wee al-
wayes hauing al-sufficiency in all
good things, may abound to euery
good worke. Enrich our hearts with
the treasures of godlinesse: settle our
affections with godly contentment:
and grant vnto vs a dayly increase in
this truest and richest gaine; that we
may comfortably enioy all needefull
blessings in this life, and full fruition
of glory and felicity in the life to
come. And that through the al-suf-
ficient

sufficient merits of thine onely Sonne,
and our alone Saniour, Iesus Christ
the righteous, to whom with thee, O
father, and thy blessed spirit, one on-
ly wise and al-sufficient God, bee as-
cribed of vs, & of thy whole Church,
all honour, glory, praise, power,
dominion, and thanksgiving,
from this time forth for
euermore: Amen.

(***)

All glorie be to God.



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